DOCUMENTING A PROCESS OF DESIGN FOR INTERGENERATIONAL COLLABORATION IN CHURCH MINISTRY

Eddie J. Fleming, Jr.

Bachelor, LeTourneau University, 2008
M.B.A., LeTourneau University, 2010

Mentors
Reginald Dawkins, D.Min.
Terry Thomas, D.Min.

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Mentors

Dr. Reginald Dawkins, D.Min.

Dr. Terry Thomas, D.Min

Date:_____

Approved:

_____

_____

Faculty Mentor(s):

_____
Associate Dean of Doctoral Studies

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ABSTRACT

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The goal of this study is to design a model for intergenerational collaboration to be used across ministries that will help revitalize churches. The project was implemented at Anderson Road Baptist Church, in Houston, Texas. Six lessons on discipleship and mentoring were taught followed by a sermon on each subject. Additional lessons on collaboration, and revitalization were taught followed by a closing workshop. Data triangulation was used to measure the project through pre and post-test, questionnaires and interviews. The project created a deeper understanding of discipleship, and mentoring - as well as a greater willingness to engage in intergenerational oriented ministries.

ACKNOWLEDGMENTS

To my wife Kimberley, and children, Taylor, Phaigan, Elias, and Keziah who always has given their love and unwavering support; to my father, Eddie Sr., and mother, Mabelene who instilled in me and my siblings the value of education and the power of a having a "never give up" spirit; to my sister, Lachelle and brother Keith who have always offered words of encouragement; to my church family, Anderson Road Baptist Church, and the late Rev. Jakob Klingenberg for your love and years of encouragement and support; to Rev. Charles Gregory, Rev. James Brown, and Rev. Eddie Sanders for your words of wisdom and encouragement throughout the years; to Dr. S. J. Gilbert, Sr. and Dr. S. J. Gilbert, II for the example you have set for ministry excellence and the words of wisdom you have given; to my father-in-law, Rev. Rene Willett, for your continual prayers; to my longtime friends, Rev. Ron Thomas, Dr. Derick Young, Rev. Manuel Fletcher, and Rev. Kenneth Cauley for your kindred spirit and encouragement; to the late Rev. Rayfield Walker (my father in the ministry), the late Rev. Herbert D. Malvo, and Rev. Joseph Green who have encouraged me during my youth and as a young preacher; to my professional and peer associates, Rev. Gene Moore, Rev. Dr. Paul Stevens, Rev. Dr. Roy Jones, Rev. Dr. Paul Flowers, Dr. Norma Perez, Rev. Dr. Kenyatta Gilbert, and Dr. Stefana Laing for your support; to my mentors, Rev. Dr. Terry Thomas, Rev. Dr. Reginald Dawkins, and Rev. Dr. Ricky Woods for your words of wisdom and for raising the bar for academia in ministry, and to my UTS colleagues and friends for the friendship we have cultivated during this journey together, may the Lord bless each of you just as you have blessed me.

DEDICATION

This project is dedicated to predominately senior congregations who to struggle as they seek to minister to younger generations…

If you always do what you have always done, then you will always get what you have always got.[1]

Rev. Dr. Samuel J. Gilbert, Sr.

[1] Statement made by Rev. Dr. S. J. Gilbert, Sr. during a Sunday morning sermon at Mt. Sinai Baptist Church Houston, Texas. Dr. Gilbert was pastor and mentor to the author of this project.

ABBREVIATIONS

ASV	The American Standard Version
Dr.	Doctor
CA	California
ed.	Edition
ESV	English Standard Version
KJV	King James Version
MI	Michigan
NIV	New International Version
NY	New York
TX	Texas
Rev.	Reverend

INTRODUCTION

In an attempt to revitalize churches and communities, many programs have been developed. However, those programs, even the most successful ones, at some point tend to become irrelevant over a period of time – which leads one to raise the question, "Are the problems we encounter in our churches and communities due to programming, how they are managed, or the lack of them?" Far too often the glue, referred to as relationships, that holds churches and communities together is overlooked. Reflecting upon own context, the author discovered that most of the issues that lead to deteriorating and stagnant churches stem from relational barriers caused by weakened relationships that exist within the church and the community – not programming or out-of-the-box ministries. Relational barriers have also lead to the absence of young people in many churches today. Many problems which exist amongst young people at the time of this writing are also symptomatic of the previously stated – relational barriers. Because many relational lines between generations have become fractured, efforts to communicate truths of life, values, the ability to influence, and even endeavors to effectively communicate God's word to younger generations are reduced.

The church is needed to help shaped the God-consciousness of individuals and societies at large. Absence of young people in the church inhibits this endeavor. The author seeks to develop a model for intergenerational collaboration in church ministry to help transcend the values gained by the experiences of older congregants to younger generations – and at the same time assist older congregants in providing a "seat at the

table" whereby younger generations see that they are welcomed to the fellowship and can contribute.[1]

Chapter one, Ministry Focus, introduces the reader to the writer's personal pilgrimage, the context of this project, and his reasons behind documenting a process of design for which envelopes the elements that bring about intergenerational collaboration in church ministry. Chapter two, The State of the Art in Ministry, provides information on key references the writer used to research the subjects of monasticism, intergenerational ministry, collaboration, leadership, mentoring and discipleship. The material explored identifies elements that lends to intergenerational collaboration. Chapter three, Theoretical Foundation and Review of Literature, establishes the historical, biblical, and theological premise for an intergenerational collaboration ministry model. Chapter four, Methodology, explains the process used for the project. It provides details for the model structure, content categories, and evaluation methods. Chapter five, Field Experience, identifies the events that took place during the project. Chapter six, the writer reflects, summarizes, and concludes the project.

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[1] Shawna Songer Gaines and Timothy R. Gaines, *A Seat at the Table: A Generation Reimagining Its Place in the Church* (Kansas City: Beacon Hills Press, 2012), 36.

CHAPTER ONE

MINISTRY FOCUS

The life of the writer can be described as one in which the providence of God can be clearly seen. His view of life and ministry can best be described as he was once told by a German pastor during a church association meeting in Mesquite, Texas in July of 2003. "There are times when we find ourselves in places we don't understand because God doesn't always let us see the whole puzzle - he just gives us a piece of the puzzle and our job is to just work the piece that He gave us. Then when God is ready, He will give us the next piece. As the pieces come together, we will begin to see the whole picture."[1]

It can be stated that the writer lived a normal childhood. Normal meaning he had a mother, father, and siblings who lived in the same house – his parents never separated or divorced – there were no particular or major events that impacted his childhood. He was born and raised in Beaumont, Texas and has two siblings - a sister, who is a year older, and a brother, who is five years younger. Being the middle child, the writer inadvertently learned to balance relationships and how to collaborate.

The writer and his family attended church together until he was about twelve years of age. As far back as he could remember, the writer always seemed to have been drawn to the things of God and the church. When he was about four or five years of age, he thought their pastor was God and his wife was Mrs. God. He would at times imitate the pastor as he would stand on their kitchen table chair draping a towel over the back of

[1] Statement made by Rev. Ron Miller, July 2003.

the chair to make it resemble the pulpit and pretend to preach. Later on in his life, the pastor became one of his closest friends in the ministry. The writer was very fond of his paternal grandfather called "Papa" who passed away when he was seven years old. Some could say that they had an Andy Griffith and Opie type relationship - they went fishing and Papa would let him sit on his lap while he mowed the lawn with his riding mower. Papa had a recliner that the family referred to as the "Big Chair." Often times, as the writer would stand next to his grandfather's big chair, they would crack and eat pecans and other nuts. One of his fondest memories as a child was when he, his father and grandfather went on a fishing trip when he was about five years old. To the writer, NaNa (grandmother) and Papa were the ideal grandparents. He and his siblings always had fun spending the night at their house.

During this time, the writer and his family attended the same church as his grandparents. The writer's father attended this church his entire life. His grandmother served as an usher, and his grandfather served as a deacon. On occasions, the writer and his family would visit his maternal father (whom all the grandchildren called "Grandpa") in Dies, Texas. Dies, Texas is a small community a few miles outside of Woodville, Texas. Grandpa pastored a local church (Pleasant Grove Baptist Church) until losing his sight. Often times, the writer's mother would ask if he and his siblings wanted to spend the night at grandpa's house and they always said, "No" because they did not want to spend the night in what they called "the country." The writer later on came to regret not spending time with grandpa – particularly because grandpa was what the writer became – a preacher.

As a little boy, between the ages of three and five, the writer was known for "acting up" in church – walking the isles while the preacher would be preaching, playing on the floor, taking toys to church and rolling them on the back of the pews, taking off sisters' wigs, and running (literally) around the church with NaNa chasing him in attempt to get him inside the car. The last time his grandfather (Papa) spoke to him was on the eve of his death - he was lying in his bed and the family was all standing outside his bedroom door. The last words he spoke to him were, "Take care of your grandmother." At the time, the writer did not understand what was going on, but as he grew up, he did his best to honor those words. When Papa died, the writer did not have a concept of what was going on. The day of the funeral, his mother and father called him and his sister (their younger brother was about two years of age) into their bedroom one morning and told them, "get dressed because we are going to your Papa's funeral." The writer had never heard of the word "funeral" nor did he have a concept of death. However, he was excited about going to church to see NaNa and Papa. While getting dressed, the writer wondered if his grandfather was going to pass by their pew and flip his ear like he often times did. During the funeral was the first time (and the only time) the author remembers seeing his father cry. Not too long after the funeral, he asked his sister if Papa was coming back and she told him that he will be back in seven years. Believing what she said, for the next few years, the author literally waited for him to come back.

At the age of eight, the writer's father took him and his sister to Vacation Bible School. He remembered it being fun - and it was the first time he recalled someone referring to him as "Reverend." During the last night of Vacation Bible School, each class had to do a presentation. The writer's class sung and he was asked to say something

about what he learned that week. After speaking, while he was returning to his seat, one of his friends said, "Alright Reverend."

The writer's father has only one sibling (a younger sister). The writer and his siblings hardly ever referred to her as "Auntie." Instead, they called by her first name because she was more like a sister than an aunt. She would take them to the park, the movies, and buy them clothes and candy. The writer received his first Bible from his aunt which was a Gideon's New Testament that he took to Bible school. During that time, often he would read the plan of salvation and recite the prayer that was printed in the back of it because he wanted to be assured that when he died that he would go to heaven. The writer would also read portions of Psalms and Proverbs because it was easier for him to understand.

Even after Papa died, NaNa still served faithfully as an usher and later became the head usher – serving until her health inhibited her to do so. At the time of this writing, NaNa is ninety-one years old. NaNa has always had a big heart for her grandchildren. Even long after Papa died, the writer and his siblings would at times spend the night at her house. NaNa would often times take them to what they also called "the country" (Hillister, Texas) which was NaNa's hometown to visit their great grandmother as well as their NaNa's sister, brothers and a host of cousins. The writer learned a lot about church and how to relate to older people from spending a lot of time with NaNa and being around older people. To him, older people always had something interesting, valuable or funny to talk about.

As an infant and toddler, the writer had a lot of personal obstacles to overcome. He was born two months premature, weighing two pounds. Therefore, he spent a lot of

time in the hospital before being released to go home. As a toddler, he had to wear corrective shoes and go to therapy because his feet pointed outward. Although, his feet eventually straightened, this still showed up in the way he ran leading to Junior High School. Periodically, the writer was ridiculed about how he walked and ran. He also had a speech impediment and had to attend speech therapy while in the first grade. While in the first grade, occasionally the writer sat at the kitchen table crying over his math homework because it was a difficult subject for him. Sometimes, his mother would respond by saying, "Baby, try to figure it out. I can't help you."

From kindergarten through second grade, the writer and his sister attended a predominately black neighborhood elementary school. His first painting in kindergarten was that of a church. This is ironic because upon entering college during the Fall semester of 1990, he majored in Computer Drafting Design and for one of his design assignments he drew a church. The art of drawing developed into a talent and he placed in several drawing contests he entered while in elementary and high school.

Upon entering into the third grade, the writer's parents transferred him and his sister to another school. As to be expected, they met new friends. The new school was more integrated than the previous – there was even mixture of African-Americans, Anglos, and Hispanics. During this time, the writer also took private piano lessons at home and often times his school's music teacher, would allow him to play a couple of tunes he learned at home for the class. The music teacher was also the writer's math teacher. During this time, math was still his weakest subject. His piano teacher was very talented and also taught him a lot of fun tunes in addition to teaching from the music books. At the same time, she was very inconsistent in showing up on time to teach -

some days, she never showed up. One day, the music teacher (despite getting paid and being a music teacher at one of the local high schools) called the writer's mother and basically stated, "I have taught him as much as I can and will not be coming again." Despite this, afterwards, the writer attempted to teach himself for a period of time, but he never progressed beyond the last book his music teacher taught him through. At the age of eight, he had not yet developed the discipline nor the knowledge and skill to continue to try and teach himself and eventually stopped trying altogether. During the time of this writing, the writer sometimes has misgivings about not learning how to fluently play the piano because it is one of his favorite musical instruments. All he is able to do at the age of forty regarding playing the piano is dabble some of the same old tunes he played when he was eight years old. Overall, the writer always liked music. Upon entering into Junior High, he sung in the choir from the sixth through eighth grade.

Throughout his childhood, the writer and his father did a variety of things together – such as bike riding, playing catch, and going to the park. However, as he grew older doing things of this nature with his father began to taper off and were replaced by other activities such as playing cards, dominoes, putting together a go-kart and working together around house. The writer's father would also have him to watch and assist while he would work on the family automobiles - this proved to be beneficial to the writer as he grew older and had to take care of his own vehicles.

While he was in the fifth grade, the writer's mother went back to college. During this time, only his father worked. Memories of her doing homework late at night and listening to lectures that she taped of her classes still resonates in his mind. She

graduated with a major in elementary education and a minor in sociology the summer before the writer entered into the ninth grade.

The summer before entering into the sixth grade, the writer befriended Edward, who was the son of one of his father's friends. They lived within a block of each other and would often times go to each other's house to play football, play video games, and go bike riding. Bike riding became one of writer's favorite things to do. However, he would often get into trouble for coming in late from riding his bicycle. One particular day, while playing outside, the writer asked and his friend to watch him run. After running around in circles, he asked, "Did you notice anything?" The friend responded, "No". So, the writer told him, "Watch me again," and then proceeded to ask, "Do I run funny?" The friend responded, "No, friends don't tell each other stuff like that."

As the author started Junior High, English was his weakest subject, second to math. He was placed in a remedial English class. During the first day of class, one of his classmates, who use to live next door to his grandmother (NaNa), walked into the classroom and upon seeing the writer said, "Man!, what are you doing in here – you are too smart to be in here – I am going to have to copy off of your paper." The statement was taken as a compliment coming from the writer's grandmother's use-to-be neighbor because most of the kids in the neighborhood admired him and a lot of girls were attracted to him. By the end of the first grading period, the teacher transferred the writer to her regular English class because of his academic performance. Although, he was now in a regular English class, he struggled to maintain a "C" average throughout Junior High School.

In Junior High, the writer ran track and played football, but most importantly, he continued to go to church which had a tremendous impact on his spiritual development. Mornings when his mother was not feeling well and his father was not working, his father still took him to church. The writer never heard his father pray aloud, but when it was time for altar prayer his father would bow his head and close his eyes. Growing up, he never heard his mother pray aloud either. However, sometimes he would see her pray along her bedside. When he got into trouble, at times he felt that she was praying for him. NaNa usually prayed in the morning along her bedside and was known for praying a long time. NaNa (and Papa), as long as the writer could remember, always had a plaque on the hallway wall that lead to their bedroom which stated, "A family that prays together, stays together." Prayer became an important part of the writer's life because rather than attempting to help him work through concerns he had at times, his mother encouraged him to pray.

When the family did not attend church, the writer's mother would sometimes play what she called her "spirituals" which was her Mahalia Jackson albums. No one would dare to make noise around the house during this time. Sometimes she would get up early on Sunday mornings, with a cup of coffee in hand, and sit in the den by herself either on the couch or on her favorite swivel rocker with footstool. This was her quiet and alone time with God. On one particular morning, the writer's mother and sister started talking about death and the writer started interjecting what happens when a person dies according to the Bible. Upon hearing this, his mother and sister began to question him about his comments and he responded, "That is what the Bible says." From that point forward,

when the writer would get up early with his mother, she would ask him something about the Bible and he would tell her.

The summer prior to the start of his ninth grade year of school, Edward, moved with his family to a new subdivision near the local mall, but he and the writer still maintained their friendship. Edward's family also regularly attended church. One night as they were talking on the phone, Edward mentioned a book of the Bible the writer never heard of before this time, the Book of Revelations. When Edward shared with the writer some of the things he learned about the book of Revelations, the writer was captivated by what he heard and started reading it for himself.

On Sundays, when the writer's father had to work, many times their mother took them to church. One of the churches they started to attend was pastored by a cousin who had been recently selected as senior pastor. The writer really enjoyed the services and admired their youth choir. The people seemed real friendly, and the church also had junior ushers. Often times during the invitation, the writer felt as if the Lord wanted him to come forward and make a public profession of faith but he did not do it. When service was over, the pastor would stand at the door and shake the members hand as they were leaving. After one Sunday service, the pastor said to him, "How are you doing champ?" The pastor calling the writer "champ" really touched him, for after hearing those words coming from the pastor, he literally felt like a champ. During many Sunday evenings, the writer would go bike riding and the songs that were sung in church resonated within his mind and heart. It was then that the writer began to express to his mother the feelings he had while in church during the invitation. She communicated to him that whenever he was ready, just let her know and she will join church with him.

During this time, the writer also talked a lot on the telephone. His friends often said that he gave good advice. He also had a girlfriend whom he met over the telephone while talking on three-way with a cousin. They talked on the phone as girlfriend and boyfriend for over a year before they actually saw each other. The writer would write her poems which became a cultivated talent. As a result, the writer kept a book of poems with him. One particular day, the writer asked his girlfriend if he could visit her. She said, "Yes, the address you send the letters to is my aunt's house but here is my home address." All excited, he got dressed and his father took him to see the girl he had been longing to visit. While driving down the street, the writer's father searched diligently for the address but could not locate it. Upon returning home, the writer's father told his mother what happened. A few days later, she spoke with the girlfriend's mother explaining to her what happened and arrangements were made for a revisit. The writer's girlfriend called him and said, "The address you've been sending the letters is the one you should come to." As the writer was leaving to visit her, his mother said, "Son, when you get over to her house, if you see something you've never seen before, pretend like you don't see it." This statement always stayed with writer, for throughout his life it helped him to focus on people and not the things about them or where they came from. Upon arrival, he discovered that her neighborhood and home was quite different than his. She never talked about church or the Bible. She lived in what was considered as "the projects" with her mother (who was divorced) and older brother. Despite the differences in family structure, home, and neighborhood in which the writer was accustomed, the writer enjoyed his visit.

Upon starting the tenth grade, the writer would still hangout and go bike riding with Edward. One of the things they did was record rap songs. One particular Saturday, after the second week of school, the writer asked his mother if he could ride his bike to his friend's house. Known for coming in late, she said, "Yes, but you need to be back home by 5:00 P.M." While at his friend's house that day, they recorded a few rap songs. The time to return home was fast approaching, but he did not leave his friend's house until about 5:15 P.M. The writer's only concern at that time was getting home before his father came in from work which was usually around 6:00 P.M. Rushing to get home, the writer ignored every stop sign. Approaching one particular intersection, he saw a beige and green Ford Ranger pick-up coming from the right, but he was not going to stop. He believed he could make it across the street. As the writer proceeded to cross the intersection, every movement appeared to have shifted to slow motion and he collided with the Ford Ranger. Upon impact, the writer flew about ten yards in the air before landing on the side of the street. When he hit the street, his only thought was to get-up, get back on his bike, and go home but he could not move. His entire body was stunned. From the ground he watched his bike, shoe, and tapes that were in his pocket tumble in the air and down the street another five yards or so. While still trying to get up, the gentleman and lady who were in the truck got out and came over to him and said "Don't look back or move because your leg is broke." The fire department and ambulance arrived at the scene of the accident to take the writer to the emergency room. Upon arriving at the emergency room, the writer saw his family standing at the entrance waiting for him – father, mother, brother, and aunt. While inside the emergency room, he

just thought his leg would be wrapped and he would be given crutches and sent home, but instead his leg was placed in a splint and he was admitted into the hospital for surgery.

During the writer's first night in the hospital, his mother stayed with him. That Sunday morning, she asked him, "Are you going to ride your bike again?" He responded, "No…" She replied, "Yes you are – you are going to ride your bike again. You know, if you were where you were supposed to be, then that truck would have been miles away from where it was when it hit you." This turned out to be a valuable statement throughout the writer's life and ministry. Sometimes we can be at the wrong place at the right time for something bad to happen.

After returning home from the hospital, the writer spent a lot of time by himself praying that God would heal him. Often times, he cried and prayed himself to sleep. During this time, NaNa would sometimes tend to him as well as give him some scriptures to read. She passed on to him one of her favorite scriptures:

> I will lift up mine eyes unto the hills, From whence cometh my help. My help *cometh* from the LORD, Which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, he that keepeth Israel Shall neither slumber nor sleep. The LORD *is* thy keeper: The LORD *is* thy shade upon thy right hand. The sun shall not smite thee by day, Nor the moon by night. The LORD shall preserve thee from all evil: He shall preserve thy soul. The LORD shall preserve thy going out and thy coming in From this time forth, and even for evermore. [2]

When the writer started walking again, he walked without a limp. It was though he was never injured. There was no pain while walking, and he was able to run. It was during this time that the writer realized that God spared his life for a reason. He did not know what that reason was but since God gave him another chance, he wanted to give God a chance with his life. Shortly thereafter, he started going back to the church that his

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[2] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Ps 121.

cousin pastored. During a Sunday morning worship service, as the invitation to Christian discipleship was being extended, the writer came before the church, made a public profession of faith, and a few Sundays later was baptized. The same day he made a public profession of faith, his mother joined church but his father (although visited at times) remained a member of the church the family used to attend together.

After being baptized, the writer became deeply involved. He joined the youth choir and male chorus, participated in the youth congress, and often times lead the youth and Sunday morning devotions. During a visit with his grandpa who used to pastor, by this time grandpa was in his late eighties, the writer's uncle looked at him and stated, "That boy is going to be a preacher." One particular Sunday morning, one of the senior deacons asked the writer to do the opening prayer which was normally done by the deacons. The writer had never prayed publicly before but accepted the opportunity. He received a lot of compliments from the members – including the pastor. From that point forward, the same deacon would regularly ask him to do the opening prayer. He was branded by some of the matrons of the church as a "Prayer Warrior." His prayer life was greatly influenced by his mother. As stated previously, every time he had a concern and tried to talk to his mother about it, she instructed him to pray.

During the writer's senior year of high school, he dated a young lady who came from a Christian family. Her father was a deacon at their church, one of her brother's was a minister, her grandfather was a minister, and her brother-in-law was a minister. The writer admired the young lady's pastor for his style of expository preaching and teaching. Overall, the writer was influenced spiritually by the young lady's family. They were active in church, close, and could also sing. The writer's pastor and the young

lady's pastor were also best friends. By the time the writer graduated from high school, his participation in church activities increased.

After graduating from high school in May of 1990, it was during that summer in which the writer shared for the first time he believed that God had a "calling" on his life. He shared this belief with the young lady he continued to date after high school. As he accepted the idea of ministry, additional doors began to open. One particular Wednesday night at prayer service, he was given an opportunity to teach a lesson. After teaching, he was commended by the members as well as by the pastor. The sister who offered him the opportunity to teach stood up and hugged him as he was on his way back to his seat. From then on, the writer was given opportunities to speak on various occasions. It was during this time that some of the members began to ask if he was a preacher but he told them "no". The writer was always apprehensive about knowing and making sure when God's hand was at work and if He was calling. During his private time at home, the writer often times would write what turned out to be sermons and read them over and over again in his bedroom to himself as well as to his sister and friends. Also, at this time there were a lot of deaths in his family. His grandmother's sister passed away, grandpa passed away, and the writer's pastor's mother passed away. During the funerals (and even during his private moments of meditation), the writer would hear God ask, "When are you going to do what I want you to do?" When God would ask that question, the writer automatically knew what God was referring to - preaching His word. This question God raised never seemed to go away. It got to the point that he was always frustrated.

Upon starting college in the Fall of 1990, the writer pursued an associate's degree majoring in computer drafting design. He chose this major because drawing was one of

his favorite past times and he knew that he had a talent for it. During this time, the writer met Daryl Brown who was attending the same college and in the same degree program - they also had several classes together. One particular day at school, between classes, Daryl had to leave the campus to take care of some errands and the writer rode with him. As they conversed, the conversation shifted to them talking about their relationship with God and they both confessed to each other how they both felt that they had a calling upon their lives – the conversation ended with both of them in tears. Shortly thereafter, the writer began to dream about himself preaching.

During his first semester in college, the writer also had to take a developmental writing course because he failed the writing portion along with the math portion of the Task Exam. The Task Exam was comprehensible to a college entrance exam. The developmental writing professor informed him that he wrote like he was preaching and he could not write like that in college. In light of the professor's comments, the writer always believed that he was a good writer because during high school, his writing ability improved which was reflected in his grades, but he ended up with a "U" in developmental writing and had to retake the course – passing it the second time. The next writing instructor the writer had spent a lot of time helping him to understand the mechanics of how to write and challenged him to think more precisely about why he was writing and about what he was writing. This really helped him because after completing his associate's degree in 1994 he then made "A's" in both his first and second semester of English when he went back to college in 2006 to complete his bachelors.

During his second semester of college (1991), the writer started having problems concentrating in school and found himself skipping class to get away from something

although he was uncertain of what he was trying to get away from. He was always frustrated, and on occasions would hear a resounding voice say, "When are you going to do what I want you to do?" Occasionally, he would talk to his pastor about how he felt. The pastor would counsel him and give him scriptures to read. Sometimes, the writer would go to the church between classes to do homework and teach lessons to the children at the church daycare. Initially, the writer wanted to become a deacon because he just liked being around the church and helping out. The Lord always allowed him to be in the company of preachers and pastors: his pastor was his cousin, his grandfather was a pastor, his uncle (his mother's brother) was a preacher, another cousin (his mother's nephew) was a pastor, his girlfriend during this time brother and brother-in-law were preachers, and his barber (who had been cutting his hair since he as about seven years old) was also a pastor. Not knowing what was going on in his life and desiring to talk to a preacher he felt close enough with to share his feelings, the writer was not able to get in touch with anyone.

By this time, the writer began attending church on Sunday evenings because he had to work many Sunday mornings. One particular Sunday evening, before the evening service started, he went to speak to his pastor again about what he had been experiencing. As they spoke, the pastor stated, "You and I had this conversation before. When God gives you something to do, either you can do it or He'll give the opportunity to someone else. So, what are you going to do?" The pastor then opened his Bible and read a passage of scripture from the book of Isaiah:

> In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy,

> holy, *is* the LORD of hosts: The whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. [3]

At that moment, the writer saw everything he previously thought about doing as a young man flash before his eyes, but at the end of it God showed him something else that was far greater. In response to the scripture that was read and the challenge to the acceptance of God's calling, the writer accepted his call to the ministry. Upon accepting the call, the pastor stated, "Now let's go out and tell the church." Before they went out, the writer stated, "Let me call my parents and let them know what I am about to do." When he called his parents, upon sharing with his mother what was going on, she stated, "Do you want to wait? I wanted to be there when you did this." The writer responded, "No." She then responded, "Do you want to talk to your father?" When speaking to his father, writer's father stated, "Son, why don't you come home? I wanted to see you grow up a little more before you did something like this." The writer responded, "Dad, I am sorry but I can't do that..." This was the first time he ever stood up to his father. As the writer was speaking to his parents, the pastor was praying. Afterwards, they went out for evening service. Towards the end of the service, the writer came before the church and acknowledged his call to the ministry. One day, prior to preaching his first sermon, he received some valuable advice from the supervisor of the church daycare, "No matter

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[3] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Is 6.

what anybody say or do, always support your pastor and stick with him because God will bless you for it - stay with your pastor."

The writer preached his first sermon at the age of eighteen during a Sunday evening service. The church took up an offering and gave it to him to be used for the purchasing of Bible study material. The following morning, while he was getting ready to leave for class, the writer's father shook his hand and said, "I am proud of you son." His grandmother (NaNa) was proud that her grandson was a preacher. NaNa would often times introduce him to other pastors. Or, if there was an event taking place at her church, sometimes she would recommend him as the guest speaker. It was those relationships that NaNa helped him to establish that enabled the writer to receive numerous preaching opportunities early in his ministry. From those opportunities, the writer developed in his preaching. NaNa would often travel out of town with her grandson to support him. After the writer got married, NaNa stated, "Now that you have a wife, I don't need to keep going with you." NaNa always believed that the preacher should have a trusted companion (spouse) with them when they went out to preach. In the beginning of his ministry, the writer's mother would often times come into his bedroom, sit down on the bed and offer constructive criticism about his message – telling him how the people responded, and how to be mindful of what not to say. One of the most valuable things the writer's mother said to him about preaching which has stayed with him is, "Baby when you preach, all people want is to know is what is in the Bible." The last time the writer's mother came into his room to offer her advice she stated, "Momma don't mean any harm when I talked to you about your messages. My daddy (speaking of grandpa)

didn't have much of an education, but he was very wise – and I am just trying to pass on to you what he had."

During his second year of college, the writer worked at a Holiday Inn in his hometown as a room server, cashier, and waiter. This is where he first met a visiting pastor who would later on become his pastor and mentor. Rev. Dr. S. J. Gilbert, Sr. was invited by the local minister's alliance to preach the city-wide revival. The writer was amazed at how approachable he was and admired his fervent expositional style of preaching which demonstrated "learning and burning."

Upon graduating from his two-year degree program in May of 1994, the writer desired to find a job in the field of his studies as well as go to seminary. So, he transferred to a Holiday Inn in Houston for he felt that he would have a better chance of getting a drafting job if he lived there. In addition, author became a member of the church where Rev. Gilbert pastored and was under his spiritual tutelage for nearly eight years as an associate minister. The writer and his pastor became very close. Some of the members called them Elijah and Elisha. During this time, he also became active in the community serving as a mentor at several schools.

A year after moving to Houston (1995), the writer met Kimberley Willett, who would years later become his wife. The two met at a wedding reception. She and the bride were friends and was also one her bride's maids. After he started preaching, it was always the writer's solemn desire that the woman he married would be a preacher's daughter because he felt that a preacher's daughter would have a better understanding his personhood and calling. He initially never wanted to marry someone with children but it seemed like most of the women he met after moving to Houston had a child or two.

When he first met Kimberley, he discovered that she had a two year old daughter but this did not bother him. By this time, he felt that he could handle it if a woman had one child – he believed that God groomed him for this. Upon their meeting, he discovered that she was also a preacher's daughter. During the course of their friendship, she always seemed easy going and easy to talk too. He would listen to how she interacted with her child over the phone and would say within himself, "I would like for my wife to handle our children like that" for she always seemed patient, and firm but never hollered or cursed in dealing with her daughter. The writer and Kimberley always had something to talk about and he enjoyed talking to her. They wrote each other letters (for during that time she lived in Chicago). The writer also wrote her poems that she still has during the time of this writing. They lost contact for about two years, but rekindled in October of 1998. During the time they lost contact, the writer started a Bible Study ministry at his apartment complex and the gym where he worked out. Those bible study ministries to him were akin to pastoring a church – which is something he aspired to do. The writer also attended one of the seminary extensions (Southwestern Baptist Theological Seminary). He would often invite people from the apartment complex to come to the Bible Study. His back door neighbors would often attend. They enjoyed the lessons and often times asked him to come by their church (where he serves at the time of this writing). The writer decided to visit during a Sunday evening program and also met the pastor. The pastor gave him an overview of the church as well as some church brochures. Later on, the writer's back door neighbor shared with him that they were looking for an assistant pastor and showed him the parsonage where the assistant pastor would live. While looking at the house, the neighbor stated, "This is your house." Some time later,

the writer decided to submit a resume to the church, and interviewed with the pastor over breakfast, but did not hear from him for well over a year.

When the writer and Kimberley rekindled in October of 1998, it was totally unexpected. They had not seen each other since the first time they met nor have they spoken since May of 1996. The writer's mother called him the Sunday morning he and Kimberley met again and stated, "I have been praying that God would send you a wife." The writer responded, "Good, I have been praying for the same thing." That Sunday morning after Sunday school, Kimberley showed up at church with her family. They came to Houston for a visit and to hear a well-known guest preacher (who was preaching at the church the writer attended). Upon rekindling, it was like they had never stopped talking. They were married on August 4, 2001.

The early years of marriage were financially challenging. Since the day he left home, the author lived in an apartment. One day while working on his car behind his apartment complex, he asked God in a short prayer to bless him and his family with a house whereby he didn't have to pay a note, just serve Him. Shortly thereafter, the writer received a telephone call from his former backdoor neighbor's pastor. He was invited to meet with him and the deacon then later on was invited to preach. The congregation unanimously voted for the writer to serve as Youth Pastor of the Anderson Road. Part of his package was the parsonage that the pastor lived in for nearly twenty-eight years. This was the same house shown to him five years earlier by his former backdoor neighbor who stated, "This is your house."

Anderson Road is quite different than the churches the writer belonged to in the past. It is multi-ethnic and is associated with the North American Baptist Conference.

The pastor (who served for the past forty-two years) was German and the deacon was Hispanic. Since being at Anderson Road, the writer learned a lot about the church itself. He serves on the administrative board, as Sunday School Superintendent, Camp Director, Bible School Director, and Christian Education Chairman – as well as preaches and teaches. His wife is the Nursery and Children's Church Director.

The writer and his wife have four children. After coming to Anderson Road, he went back to school to complete his bachelor's degree, then a MBA in management. His philosophy regarding the academic direction he chose was that many times a pastor has a lot of Bible knowledge, but lack in the areas of planning, forecasting, management, and administration. These are the areas in which most churches tend to suffer – particularly those with a small budget. In addition, the writer believes that having a diverse skill set would enable him to work or teach in secular and biblical institutions of academia.

If there were any significant events that impacted the life and ministry of the writer, it would be the injuries his son sustained at nine months old while under the care of a daycare provider. The writer and his family were deeply devastated. This was a time of crises in the life of the family but everyone worked together (grandparents, children, siblings, in-laws, and church family) via intergenerational collaboration in prayer and support. He also had to preach during this time. It was then that the writer learned that one's calling and obedience to the Chief Shepherd, who called, is always greater than their circumstance. Regardless of what was going on, there is always a divine obligation to preach the Gospel. Also, this moment brought the writer and his family closer and it was also the first time he heard his mother pray aloud.

In summary, all the experiences the writer has encountered shaped him into a more devoted husband, father, and minister. These experiences have also given him wisdom beyond his years, solidified to him even deeper who he is in Christ and what God has vested in him, ultimately making him into a man of sincere integrity and a more committed Christian. Who the writer is today only happened because of God through the hearts and hands of those whom were placed in his life – parents, grandparents, siblings, friends, preachers, teachers, church members, and even strangers who simply had a caring heart (all who which had one common denominator, they collaborated intergenerationally with him for the attainment of the highest good for him).

Contextual Analysis

City:

Anderson Road Baptist Church is located in (Southwest) Houston, Texas. During the time that Anderson Road came into existence, Houston was about the second largest city in the United States. Houston throughout the years has been a continuously growing and developing metropolitan city. The city is known for its Houston NASA Space Center, Astrodome (the first domed sports stadium erected in 1965 and proclaimed as "The Eighth Wonder of the World"), AstroWorld, a chain of Pappas and Landry's restaurants, Port of Houston, once Houston Oiler now Houston Texans football team, Rockets basketball team (1994 and 1995 NBA Champions), Astros baseball team, surrounding refineries and chemical plants, Rice University, University of Houston, and overall job opportunities. Certain parts of the city are dominated both commercially and community by Non-Americans, including Jewish, Asian, Hispanic, Vietnamese, and African. The income levels range unvaryingly from low to high in all people groups.

However, due to the decline of the economy starting 2006, there has been a substantial increase in low to middle class households. As with the overall family dynamics of America, there are increasingly more single parent and blended families amongst all races, but a higher concentration in African American families. Recent statistics have indicated that now compared to Hispanics, African Americans are portrayed as the minority. Jobs and businesses once held and owned by African Americans are now held and owned by Hispanics.

The following Population and Houston Narrative Profile for years 2005 - 2009 was developed by the American Community Survey (ACS) and the Census Bureau:

> HOUSEHOLDS AND FAMILIES: In 2005-2009 there were 805,000 households in Houston city. The average household size was 2.7 people.
> Families made up 62 percent of the households in Houston city. This figure includes both married-couple families (41 percent) and other families (21 percent). Nonfamily households made up 38 percent of all households in Houston city. Most of the nonfamily households were people living alone, but some were composed of people living in households in which no one was related to the householder.[4]

Community:

The community of Anderson Road Baptist Church is predominately African American and Hispanic. However, during the late sixties and up into the mid-eighties, parts of the community was undeveloped and consisted of primarily Anglo families. Many of the children who grew up in the community moved out upon graduating from high school. Therefore, at the writing of this paper, there are a lot of senior citizens residing in the community. The community also consists of numerous independently owned businesses – tire shops, restaurants, barber and beauty salons, auto repair shops,

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[4] The United States Census Bureau, "2005 – 2009 American Community Survey" http://www.census.gov/acs/www/data_documentation - U.S. Census Bureau, 2005-2009 American Community Survey (accessed June 7, 2011)

and retail stores. The primary schools children are zoned to have been regarded as under performing schools. Children normally have to attend schools outside the community in order to receive a quality education. In addition, in order to grocery shop at stores with reasonable prices, shop at quality retail stores, and for entertainment people normally travel outside the community. Also, the majority of the working population commutes outside the community to get to work. Based on the Houston's city data, the median age of the community is twenty-seven years of age; the average house hold size is 3.6; and the median house hold income is $46,918. Most of the churches in the community are either predominately Hispanic or African American. Anderson Road is the only multi-ethnic church in the community.

The challenges in the community are social, economic and domestic. A lot of the homes, yards, and vacant lots have not been properly cared for. Crime rate, drug and related gang activity is high. At the time of this writing, a church not too far from Anderson Road has repetitive gang graffiti painted on its corner sign. Graffiti has also been painted on several businesses in the community. Anderson Road has been broken into about four times within the last six years. A lot of people who live in the community are either without jobs, on welfare, or both. Also, there are many single-parent and blended families throughout the community. In addition, two major grocery stores and shopping centers in the community have closed, the pool at the neighboring park closed, and a shopping center development project that was supposed to start a few blocks away from the church folded.

Church:

Anderson Road has been in existence since 1967. During the life of the church, it has only had two pastors. Rev. Dr. Elton Kierstien (1967 – 1969) and Rev. Jakob Klingenberg (1970 – 2011). Below are statements regarding Anderson by the church planting Pastor:

> I served at several churches - first as an interim pastor, then as a pastor prior to Anderson Road Baptist Church in 1967. Anderson Road was a church plant. When coming to the church, there was no building, no established church congregation, and no parsonage. However, the sponsoring churches had money to invest.
>
> The community was predominantly white with a few blacks. The original members were a total of 6 people – me and my family along with another family. During my tenure, a church building and a parsonage was built.
>
> During my first home visit in the community to invite people to the church, I was told, "stupid Yankee, why don't you go home!" and the door was slammed in my face. My accent gave me away. The people couldn't get past my accent.
>
> There were twelve churches within a two mile radius of Anderson Road. The time I was there, during my tenure the membership only grew to seventeen people. The church was dubbed in the community as the "salt and pepper" church because it was the only church in the area that accepted blacks.
>
> After struggling for two years to get the church to grow, I communicated to the association that if they wanted the church to grow then they need a different voice. One can be a great pulpiteer but not the person the people want to hear.
>
> I then left Anderson Road to fulfill another pastorate at a church where I was well received and that reminded me of where he grew up.[5]

The next pastor, Rev. Jakob Klingenberg, was assigned to Anderson Road by the North American Baptist Association in October of 1970. Upon arriving, Pastor Klingenberg canvassed the community to invite people to the church and started a bus ministry. His endeavors were effective. Based on the writer's dialogue with Pastor Klingenberg, his wife and, when they came to the church, most of the members' first

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[5] Kierstien, Dr. Elton. Interview by author. Houston, TX. April 9, 2011.

church experience was with Anderson Road – and those who did have previous church experience, came from a Catholic Church.

Based on the writer's dialogue with Dr. Norma Perez, a current member of Anderson Road, she and her family moved to the neighborhood when she was a child during the 1970's. They lived in a newly built townhome community located in a subdivision across the street from the church. The community had the reputation as being extremely nice when they were first built, but over a period of time people moved into the community that didn't care for their place of dwelling. There were no deed restrictions enforced and the eventually the townhome community went down. The Perez family shortly thereafter moved into a new home within the same neighborhood. They were the only Hispanic family that lived in the area and became members of Anderson Road.

The Bledsoe family, who lived across the street from the church, also became members of church during this time. Mr. Bledsoe was African American and Mrs. Bledsoe was Hispanic. They were the first mixed couple to live in the neighborhood. As the ethnicity of the neighborhood changed, so did the ethnicity of the church. It changed from predominately Anglo to Hispanic and African American.

Over the past twenty years, the membership of the church has been declining. The average church attendance at the time of this writing is thirty-five per Sunday. Approximately eighty to ninety percent of the membership is over the age of fifty-five and the youth who attend are primarily the grandchildren of the senior members. However, despite the ratio, the pastor and congregants have endeavored to increase the membership through visitations, invitation, special programs and services, but no

favorable results have developed. The writer has been a member for nine years at the writing of this paper. He (and his family) became members by way of "Call" to serve as Youth Pastor. Since their membership, the church has received four new members by way of baptism – two of which moved out of town and one moved across town therefore no longer attending. Upon the author's arrival to the church, the only young people there were a few of the members' grandchildren, three or four children who attended irregularly, and four or five young adults who also attended when they were not working. There was only one couple with two little boys who faithfully attended, but have moved out of town since then. The young adults who attended grew up in the church and their parents still attended.

Based on a one on one interview with a young lady who officially left the church in her late twenties after being a member since she was around the age of five, her statements were as follows:

> I can't remember exactly how we started going to Anderson Road, but I attended with my family ever since I was a little kid. Pastor baptized me. The kids at the church, we pretty much all grew up together. Our parents were close. They looked out for us and made sure that we were friends with other kids in the church. The parents of my friends in the church were also my Sunday school and Bible school teachers and we knew that they would be there for us. A lot of the kids who came to Bible school were never really members of the church; they just lived in the community. We had fun growing up in church and going to Sunday school but as I got older church became boring. It got to the point that I didn't get anything out of the message. Pastor always preached the same but when I was a kid we had children's church and we would have lessons explained to us on our level. When I got older, we didn't have anything for us – no classes or ministries. It came to the point where I just stopped coming to church because I wasn't getting anything out of it, there wasn't anything for my age group, and there was hardly anyone there my age. The only classes we had besides Children's Church were basically for the men and women. As an eighteen year old sitting in the women's meetings, I couldn't relate to them. The things they talked about didn't apply to me. I wasn't married nor did I have any kids. When we were kids, the adults had things for them and they had things for us, but as I grew older. It just felt like it was *their* church. My sister who is a few years younger than I am, she

> was basically a tag-along because there were no kids her age at the church. She was basically the youngest out of all of us. So, she didn't really come to church either because there was really nothing there for here. Basically, my husband and I joined the church we attend today primarily because of the way the message is presented, the worship, and when we have kids we can raise our kids there. We just get so much out of the message – the overall church experience leaves us wanting to come back for more.[6]

At the writing of this paper, the writer and his wife have been the youngest couple at Anderson Road Baptist Church with children for the last nine years. About eighty-five percent of the congregation is over sixty years of age. Half of the members, who are retirement age, still work to make ends meet. The church has one deacon who serves in multiple capacities and the church is primarily traditional in its style of worship. Musically, we sing from hymnals accompanied by piano and sometimes we use tracks during praise time. Overall, the members are sincere and very welcoming but change, has to be approached with caution.

There are two major events each year whereby the church (historically and presently) makes a concerted effort to reach the community including the Fall Festival and Neighborhood Bible School. On the weekend of April 1, 2011, several board members went on a weekend spiritual retreat to plan how to help revitalize the church. Two major areas were lifted that the church should focus on – Evangelism and Visitation of current members.

The church understands itself as being Bible-centered, and helping those who are in need. This can be detected in the teaching and how the members respond to the needs of others, whether they are fellow members or individuals outside the church. The members value their close relationships with one another, helping the needy, sound doctrine, prayer, and fellowship. However, there are many challenges which includes:

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[6] Interview with former church member, July 9, 2011

change, reaching and keeping young adults and youth – as well as young families, slowly diminishing membership and participation due to fading health and the aging of its members.

Synergy

The writer was called to serve Anderson Road Baptist Church as "Youth Pastor." The call process was akin to being called to serve as pastor. Upon reviewing his resume, the administrative board and church voted to invite the author to preach a Sunday morning service in April of 2003. During the month of May of the same year, the church unanimously voted for the writer to serve as "Youth Pastor". Upon his arrival at the church, there were only a few youth who irregularly attended. His primary responsibility was to develop the youth department, teach a class for this age group, serve as Neighborhood (Vacation) Bible School coordinator, preach and encourage youth to participate in youth Sunday services, and serve as the camp coordinator. In addition to the aforestated, other responsibilities were assumed since the writer's tenure: assist the pastor and deacon with the sacerdotal duties of the church, preach and teach in the pastor's absence, Sunday School Superintendent, Christian Education Coordinator, and administrative board member.

Overall, there are many opportunities to serve at Anderson Road for there is always something that needs to be done, particularly in the area of youth and young adult ministry. There are a lot of youth and young adults who live in the community surrounding the church. However, one of the main challenges of the church is attracting and keeping this age group. It is quite interesting that the members of the church love

children and desire to have young adults join and live committed lives, but is challenged in keeping them.

Neighborhood Bible School which is held during the month of June draws a lot of kids and so does the Fall Festival which is held in October. During the school year, there once was an AWANA (A Workman Approved Not Ashamed) ministry for youth and 24-7 ministry for teenagers held on Sunday evenings. In both ministries, there was scripture memorization, activities, and snacks were served. Although there are ministries in place for young people, at the start, the attendance is high but then drops. After Bible school, the kids who came may attend a Sunday service or two but usually do not come back. However, they will attend for a church activity, i.e., camp, lock-in, Fall Festival, etc... This is quite disheartening to the members who invest a lot of their time, and money to hold the aforementioned events and the youth who attended are not regularly in church. In observation, there are barriers that seem to contribute to this and they are as follows: generational barriers, relational barriers, cultural barriers, style of worship, family structure, and family economics.

As the writer reflects upon his background, it has been noted that he has been influenced greatly by senior adults as he was growing up. Even today, he still holds on to the last words his grandfather spoke to him before he died, "Take care of your grandmother." Most of his closest adult friends and colleagues in the ministry are over age 50. In particular, he was greatly influenced and mentored by tenured pastors - who all pastored the same church for over thirty years before either retirement or death: Rev. Herbert Malvo (thirty-three years), Dr. Samuel J. Gilbert, Sr. (thirty-six years), and Rev.

Jakob Klingenberg (forty-one years). In addition, each pastor's marriage has lasted for at least fifty years.

It appears that God has shaped the author to be able to relate to older individuals. Being able to relate to and get along with senior adults is particularly important in the church because in this age, in most cases – particularly established churches, key leadership positions are held by senior adults. Most young pastors have a difficult time lasting in a church and/or doing effective ministry with senior congregations due to the inability to bridge generational gaps, and balance relationships. In the family of God (the church) where there are generational gaps, the young (new) pastor or minister must learn how to balance relationships by taking on the role of the "per se" middle child in the family.

In analyzing the author's biography against his current ministry context, he is the middle child in the church. In addition, he is also the middle child in his biological family. The synergy created leads to bridging relationships with senior, youth, and young adult congregants in order to produce ministry that is relevant to all. Simply stated, the question and/or focus leads to the following: How does one do relevant ministry with a senior congregation? Stated another way, how does collaboration happen in the heart of an intergenerational context, particularly in church.

In most cases, a pastor does not have the luxury to come into a church and appoint their own board members. Not everyone is seminary trained or have some other form of formal education/training especially when it comes to church work. However, most seniors in church have spent some time with Jesus and been members of the church longer than most young ministers have been saved – not to mention preaching. The

barriers that exist which have stifled the growth of the church both numerically and spiritually (in most cases) are not going anywhere anytime soon – and will probably be there after the current pastor leaves and a new one arrives. Since the aforementioned is just as real as water is wet, then how does one effectively ministry with senior congregants even with the prevailing barriers that have become pillars of comfort to many? In other words, the barriers exist due to the resistance to change.

It is imperative that rather than focusing on the objective, that one must also work on the relationships that will either help or hinder the objective. This is what the author will propose to do going forward – working with the people that God has placed around him (senior congregants) to do relevant ministry that seeks to attract and keep young people. Since his tenure at the church (nine years), the author has worked with youth and young adults along with the support and prayers of senior congregants. The focus here is not to get young people to join church, but how to work with seniors as a young minister or new minister to the church whereby young people and seniors can both share an equal sense of belonging. The following an example of the previously stated:

At the church where the writer serves as Youth Pastor, there is a young lady who has been a member of the church all of her life, but at the time of this writing, started attending another church. Her reasons for attending another church were due to not having any peers, and lack of spiritual growth. Although the aforementioned are her reasons for leaving, she was active in ministry by working the Bible school and youth ministry. In addition, she still visits on occasions and stays in touch with the youth pastor by sending scriptures via text and has considered returning to work in the various ministries. Serving as youth pastor, the author developed a ministry and family

relationship with the young lady (and her mother) long before she considered leaving. Even though she now attends elsewhere, she still has a shared sense of belonging and stays in touch with the youth pastor, his wife, and oldest daughter because of the relationship that has been already established. Her shared sense of belonging is shown in how she is willing when available to still take part in the ministries of the church although she now worships somewhere else. Due to space limitations, low attendance, and being short of staff (along with the other barriers listed), the church hasn't been able to add a class to accommodate the age group this young lady represents.

In summation, relationship building is vital to the success of any ministry. A young person doing ministry with an older congregation requires patience, love, and understanding. Seniors doing ministry with youth and young adults require the same plus acceptance, and commitment. One must make a concerted effort to bridge the relationship gaps that exist in church. So, how does one do relevant ministry with senior congregants? This is what the author seeks to address – intergenerational collaboration in church ministry that will help to revitalize and preserve churches.

CHAPTER TWO

STATE OF THE ART

The primary purpose of this chapter is to demonstrate that the writer has done significant research regarding intergenerational collaboration that supports his work. The information in this chapter represents key books and articles that contributed to the development of this model. The writer had to become familiar with concepts regarding collaborative ministries that involve youth and adults working together, mentoring concepts, discipleship, develop lessons and a means of evaluating the impact of those lessons.

Although in her book *Keep It Real* Anne E. Streaty Wimberley primarily focuses on working with African American Youth, the insights she provides are universal. This book also lifts up the challenges youth face as well as real-life stories. Wimberley points out that in order to meet the challenges youth face today there must be a framework in place that provides guidance for how to do it. The framework she describes is relational in nature - also referred to as "three primary theological ideas: presence, attentiveness, and compassion."[1]

Black Religion, Black Theology is a collection of essays by Deotis Roberts which explores the field of theology from an African American perspective. In his research, the author of this writing particularly focuses on the importance of community which is listed under the subject Roberts refers to as "Christian Cardinal Doctrines."[2]

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[1] Anne E. Streaty Wimberly. *Keep-It Real: Working with Today's Black Youth* (Nashville: Abingdon Press, 2005), 31 – 32.

[2] Deotis J. Roberts, *Black Religion, Black Theology* (Harrisburg: Trinity Press, 2003), 159.

Roberts's statements' regarding community references the church as an extended family. This is important for understanding relational dynamics as it relates to the nature and mission of the church.

In researching the life of Marcina the Younger and her brothers: Basil the Great, Gregory of Nyssa, and their friend – Gregory of Nazianus, *The Doctrine of God* by Veli-Matti Karkkainen provided important information regarding the contribution these three men made to early Christianity, particularly the Doctrine of the Trinity. In the "Historical Paradigm" section of this document, it is shown how their contributions can be traced back to the influence Macrina the Younger had on their lives which supports the claims the researcher makes regarding the value of intergenerational ministry.

Reclaiming Our Roots Vol. 1 by Mark Ellingsen provides information regarding the history of the church covering the late First Century to the eve of the Reformation. Special attention as given to Macrina the Younger. The information regarding Macrina was helpful in examining historical paradigms of intergenerational ministries.

Theology for the Community of God by Stanley J. Grenz describes the contributions of the Cappadocian Fathers (Basil the Great, Gregory of Nyssa, and their friend – Gregory of Nazianus) to early Christianity, particularly the Doctrine of the Trinity. In the "Historical Paradigm" section of this document, it is shown how their contributions can be traced back to the influence Macrina the Younger had on their lives which supports the claims the researcher makes regarding the value of intergenerational ministry.

The book *My Moral Odyssey* is the autobiography of Dr. Samuel D. Proctor organized in a fashion that portrays the value of one's life shaped by what can be

considered as a well-rounded family. "Well-rounded" not meaning "well-to-do," but rather a family that is caring, and nurturing with values rooted and grounded in the word of God. The information Dr. Proctor contained therein illustrates the importance and value of family, church, and community – and how one is shaped by each.

Throughout the book, the strands of moral values embedded in a person during the early formative years of their life are deemed as critical for it is these values that one seem to govern their lives as they enter into adult hood. Proctor refers to these early formative years as a "moral incubator."[3] The moral incubator is that arena or stage whereby one is shaped by family, and community. In this stage, Proctor reflects upon his years growing up at home and those who were influential in his life. He emphasize the value of young people having healthy relationships with older adults. His family and community defined as a "moral incubator" shaped and solidified his perspective of himself and life in general. In addressing the "margins of freedom" Dr. Proctor states that "moral growth involves the accumulation of moral habits and values from family and other institutions; but it makes its critical leap when it includes the discovery of freedom that allows us to choose to follow the best preparation that one was given, to reject those seductions that would contradict that preparation, and when failing, to reach out for a new beginning… Like Proctor references his family as a "moral incubator," the author of this writing gleans upon this scenario to address in so many ways that the church essentially serves as a "per se" spiritual incubator.

The author of this writing emphasizes the importance of family-type relationships within the church. In *Family – Integrated Church* written by J. Mark Fox, Fox references

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[3] Rev. Dr. Samuel D. Proctor, *My Moral Odyssey* (Valley Forge: Judson Press, 1989), 19.

the Antioch Community Church located in Elon, NC. Throughout the book, he basically provides experiences on how Antioch transitioned from programmatic, individual, and group oriented ministries to that of family-oriented ministries.

In researching the origins of the church, systematic theology, as well as the nature and mission of the church, the books *Christian Theology* by Alister McGrath, *Systematic Theology Vol. 4* by Norman Geisler, and *Making Sense of the Church* by Wayne Grudem were referenced.

Although *One Church Four Generations* by Gary McIntosh was not cited in this document, it contained some valuable insight by providing information on four main generational groups in the church and how to work with each. The four groups identified are: Builders, Boomers, Busters, and Bridgers.[4] Builders are individuals born before 1946 who "strived through World War I and World War II. They survived Black Tuesday, the Great Depression, and Pearl Harbor…they built families, traditions, homes, friendships, communities, and churches"[5] Boomers, also referred to as "Challengers", are individuals born between 1954 and 1964 described as "the most studied, rebellious, independent, and affluent generation of the four."[6] Busters are individuals born between 1965 and 1983 described as those who generally to do not take over or assume leadership until they reach their forties primarily because the "Boomer generation is blocking their way."[7] Due to deteriorating social institutions, such as family, Boomers are primarily

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[4] Gary McIntosh, *One Church Four Generations: Understanding and Reaching All Ages in Your Church* (Grand Rapids: Baker Books, 2002), 15.

[5] Ibid., 27-28.

[6] Ibid., 71 - 72.

[7] Ibid., 124.

shaped by peers, technology, television, music, etc.[8] Bridgers are individuals born between 1984 and 2002 and are described as a "heterogeneous generation of views, tastes, beliefs, and ethnicity."[9] Having a fundamental understanding of the various age groups within the church is essential for developing strong relationships – for it provides opportunity to effectively address the general social and spiritual needs that typically arise in each group.

In his book *Christianity Through the Centuries,* Earle E. Cairns provides insight regarding Ancient Church History (5 B. C. – A. D. 590), Medieval Church History (590 – 1517), and Modern Church History (1517 and after). In this reading, special attention was given to the development of monasticism which was essential for the researcher of this writing to gain an understanding for how the monastic community developed. The researcher explored the monastic community in quest to develop a historical paradigm for intergenerational ministry.

Developing the Leaders Around You by John C. Maxwell emphasizes the need to develop leaders as well as provide practical advise on how to do so – while lifting up the concept of mentoring relationships, coaching, and how to produce generations of leaders.

The Intentional Church by Randy Pope provides insight on how churches can be more effective by exploring the different components of an Effective Ministry Plan.[10] Within an Effective Ministry Plan are two important ministries that help stimulate church

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[8] McIntosh, *One Church Four Generations*, 125-128.

[9] Ibid., 161-162.

[10] Randy Pope, *The Intentional Church: Moving from Church Success to Community Transformation* (Chicago: Moody Publishers, 2006), 36.

and spiritual growth - evangelism and discipleship.[11] It can be surmised from reading this book that church leaders must be "intentional" in their endeavors of they what to be effective.

A Vision for the Aging Church by James M. Houston and Michael Parker lifts up the importance of seniors and elders in the church as well as the value they have to offer, particularly when it comes to depositing faith and wisdom in the lives of others.[12] In addition, it provides ideas on ministries that can be offered to seniors in the church and community.

Why Churches Die by Mac Brunson and Ergun Caner provides several characteristics of ailing churches by paralleling their problems to human sicknesses. Not only do they offer a diagnosis but they also suggest a prescription to help cure the ailing ecclesiastical body.

My Soul's Been Anchored by Rev. Dr. H. Beecher Hick, Jr. is a collection of stories and testimonies of people and events that shaped his life. From it, it can be ascertained that many times God, through people and situations, can shape us for His glory. Like Dr, Hicks, many people have a story about themselves they can share that may encourage someone.

In *Working with Black Youth*, Charles R. Foster and Grant S. Shockley seeks to per se "lay-on-paper" an approach to working with youth vis-a-vis Christian Ministry as they explore historical perspectives, psychosocial experiences, theological frameworks,

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[11] Pope, *The Intentional Church*, 211.

[12] James M. Houston and Michael Parker, *A Vision for the Aging Church: Renewing Ministry for and by Seniors* (Downers Grove: InterVarsity Press, 2011), 55 – 56.

and the subjects of intergenerational and intercultural faith.[13] This effort partly evolved from the fact that there is not much literature regarding the subject. The approach the authors took, exploring the historical first, lifts up the importance of having a fundamental understanding of a people groups background as efforts are wrought to address any of their present concerns.

In *Another Day's Journey,* Robert M. Franklin addresses the challenges the church face, particularly the African American Church. This book was written with the emphasis that the church must confront the socio-political, racial, and spiritual concerns within as well as externally.[14] Careful attention was given by the author of this research to nuances in this book that are key to the African American church - some of which are clergy, leadership, programing, relationship, congregational culture, and youth.

In the book *Finding Them, Keeping Them* by Gary McIntosh & Glen Martin, both authors address two key components for effective church growth and membership retention: Evangelism[15] and Assimilation[16]. Evangelism pertains to outreach and assimilation pertains to in-reach. In addressing the question, "How Do Churches Grow?", the authors state, "…we must bring people in the 'front door,' and we must keep them from going out the 'back door'."[17]

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[13] Charles R. Foster and Grant S. Shockley, *Working with Black Youth: Opportunities for Christian Ministry* (Nashville: Abingdon Press, 1989), 5 - 8.

[14] Robert M. Franklin, *Another Day's Journey: Black Churches Confronting the American Crisis* (Minneapolis: Fortress Press, 1997), ix.

[15] Gary McIntosh and Glen Martin, *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church* (Nashville: Broadman and Holman Publishers, 1992), 19.

[16] Ibid., 73.

[17] Ibid., 9.

Engaging Today's Prodigal by Carol Barnier provides great insight to reaching youth who are unchurched or have strayed away – coupled with practical approaches on how to connect with them, particularly those who may have made poor decisions in life. The Dos and Don'ts stated of this practical approach are "Do Advise, Don't Badger; Do Focus on Boundaries, Not on Behavior; Do Create a Connecting Place; Don't Start a Sentence with 'The Bible Says…'; Do Sit Down and Listen; Don't Miss the Courage in Your Prodigal; Do Love When Your Prodigal Is Most Unlovable; Do Create a Support Sytem; Do Save Something for Your Non-Prodigal; Do Reach Out to Prodigals Who Aren't Your Own; Don't Pull Out a List of Expectation When Your Prodigal Returns; and Do Not Lose Yourself during This Trial."[18]

Testimonies for the Church Vol. 9 is a collection of testimonies of Ellen G. White who can be classified as a medical missionary evangelist. She was instrumental in establishing several medical institutions as well as authored several books and articles. Reflecting on how White calls attention to the need to train by the means of mentoring young medical students to serve in the mission field, and how her idea highlights the importance of transferring values and ownership to younger generations, the author of this writing builds a model for intergenerational collaboration. .

The book, *A Seat at the Table* by Shawna Songer Gaines and Timothy R. Gaines addresses the challenge youth encounter as they seek to find their place (get involved) in the church. This helps to acquire a youth's perspective on the subject matter. Far too often, the perspective of and efforts made by youth to fit in the established church is not

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[18] Carol Barnier, *Engaging Today's Prodigal: Clear Thinking, New Approaches, and Reason for Hope* (Chicago: Moody Publishers, 2012), 60.

considered. Therefore, there must be a concerted effort made by the church to make a place at the table for today's youth.

We Become What We Worship by G. K. Beale provides great insight regarding idol worship. Beale uses Isaiah chapter six as the biblical premise of this book. This chapter essentially begins with Isaiah encountering the Lord in the temple and in response is convicted, worships Him, and humbly submits to serve as a prophet to Israel. However, in the same chapter, there is a shift from Isaiah to the Children of Israel who are identified as the people of God but they have begun to engage in idolatrous worship - thus straying away from God. The author's argument is that people become like that in which they worship.[19] This information was helpful in providing insight to Canaanite worship which the Children of Israel engaged which resulted in them provoking the Lord to anger. Idol worship was widely practiced by those by pagans, but God's people were forbidden to participate – to do so would be to dishonor God. The information contained in Beale's writings was used to call attention to the importance of consistently communicating the truths of God's word, and the consequences of not solidifying relationships - particularly within the community of faith.

The book *Judges: The Forms of the Old Testament Literature* by Serge Frolov is a critical study of the book of Judges. The author provides chapter by chapter insight by using a *synchronic* and *diachronic* approach[20] which involves exegeting a passage as a whole then and honing in on the particulars. Utilizing this approach, Frolov explores the

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[19] G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove: Inter-Varsity Press, 2008), 34.

[20] Serge Frolov, *Judges: The Forms of the Old Testament Literature* (Grand Rapids: William. B. Eerdmans Publishing Co., 2013), 3 – 4.

book of *Judges* as a whole then divides it into major components. Within each component are subcomponents whereby chapters are grouped and explored according to the following categories: Text, Structure, Genre, Setting, and Intention.[21]

The Book of Judges Vol. 1 by Dr. David Jeremiah was not quoted in this document, but provided great insight regarding the setting in which the biblical foundation of this writing reference. There are four distinct steps Dr. Jeremiah stated that basically lead the Israelites to forsaking God. The first step is "toleration…instead of obeying the instructions of the Lord, the Israelites decided to tolerate their new neighbors[22]; the second step is 'assimilation'…the children of Israel dwelt among the Canaanites[23]; the third step is 'imitation' …the children of Israel tolerated the Canaanites and their religion, assimilated with them, then began to imitate or make practice of the culture around them[24]; and the forth step is 'rejection'…this was not, at first total rejection of Jehovah God…they put God on the shelf with the gods of the Canaanites and eventually forsook Him…through the process of tolerance, assimilation, and imitation, Israel totally rejects God."[25]

In *The Letters to Timothy, Titus and Philemon* by William Barclay, the writer draws information regarding the New Testament biblical model for this writing. As Barclay expounds on 1 Timothy 5:1-2, he captures the essence of the message Paul

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[21] Frolov, *Judges: The Forms of the Old Testament Literature*, 4 – 9.

[22] David Jeremiah, *The Book of Judges: Unlikely Leaders…Unbelievable Power, Vol. 1* (San Diego: Turning Point for God, 2008), 14.

[23] Ibid., 14.

[24] Ibid., 15.

[25] Ibid., 15.

communicates to Timothy regarding how to interact with his elders and contemporaries in the church. Barclay divides his exposition on verses one and two into two distinct categories – *The Duty to Reprimand*, and *The Relationships of Life*.[26] The overall impetus is to minister to those who are older and ones contemporaries keeping relationships in high regard.

The Pastoral Epistles of Paul by Charles Eerdman covers the books of *1 and 2 Timothy, and Titus*. The author of this book explores the pastoral letters in an expositional fashion and excerpts of it was cited in the New Testament biblical paradigm of this research regarding the relationship of Paul and Timothy. In particular, Eerdman expounds on the influence of Timothy's faith on the life of Paul while he was under arrest in Rome.[27] The faith that Timothy possessed was attributed to the faith of his mother and grandmother. Eerdman states that faith can be communicated and basically captured thus lifting the importance of it being modeled in the family.[28]

In his book, *The Intergenerational Church,* Peter Menconi explores the importance of the understanding of each age group within the church, how they relate to one another, the tensions that exist between them, and steps that can be made to move toward an intergenerational church. In the opening chapter, Menconi lists several reasons why intergenerational ministry is important[29] – several are listed below:

- All generations are important to God.

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[26] William Barclay, *The Letters to Timothy, Titus, and Philemon* (Philadelphia: The Westminster Press, 1960), 118, 120.

[27] Charles Eerdman, *The Pastoral Epistles of Paul* (Philadelphia: The Westminster Press, 1919), 82 – 90.

[28] Ibid., 89.

[29] Peter Menconi, *The Intergenerational Church: Understanding Congregations from WWII to www.com* (Littleton, CO: Mt. Sage Publishing, 2010), 5 – 6.

- We need to intentionally think about and act on leaving a Christ-centered legacy for future generations.
- We need to understand other current generations so that we can learn from them, and them from us.
- A church that does not understand and respond to changing times quickly grows stale and irrelevant.
- Everyone in the church, no matter what age they are, has something to offer God.
- God, through scripture, has instructed the church to be a unified body in the midst of tremendous diversity – that diversity extends to generational diversity.

Intergenerational Faith Formation is basically an instructional and researched based book by Mariette Martineau, Joan Weber, and Leif Kehrwald that explores the concept that people essential learn based on their environment. In this book, the home, church, and community are deemed as venues in which intergenerational faith formation seems to take shape. Martineau, Weber, and Kehrwald lifts up how the home is viewed as an important and the first arena whereby intergenerational faith formation begins. In addition, they discuss ways to stimulate intergenerational faith formation and how to implement intergenerational learning in the church and parishes.

The Autobiography of Martin Luther King, Jr. captures the life Dr. King. This book was instrumental for researching models of intergenerational collaboration within the family of African-Americans. The influence Rev. King's parents had on his life

played a major part in shaping him into the person he became which demonstrates what can happen when intergenerational collaboration is Christ-centered.

Roots of a Black Future by Dr. James Deotis Roberts provides a wealth of information regarding the how the black family emerged from the deplorable conditions of slavery in America – thus lifting up the two primary institutions in the life of African-Americans, the black family, the black church – and how each draw upon the other. Overall, this work by Roberts portrays how relationships and religious life formed through years oppression serve as the bedrock of African-American culture.

We Have Been Believers by James H. Evans, Jr. is simply a systematic approach to African-American theology that captures the origins of the theological views of blacks. In order to accomplish this, Evans steps back into history of when blacks were brought to America as slaves. This book also provided insight regarding how scriptures were used by slave owners to oppress blacks, the influence of Christianity on enslaved blacks - as well as their response and views on the scriptures. It is notated by Evans that God was "ungiven" to blacks, but he explores them showing evidence of them having a belief in God prior to being enslaved and transported to America and how this belief in God has materialized over the years. Referenced in the Historical Paradigm is writing, this book provided insight regarding religious history of African-Americans.

The book *Systematic Theology* by Paul Tillich is basically a compilation of three volumes regarding his works in the area of Theology. Volume I covers the subject of Theology Proper; Volume II covers Christology; and Volume III covers aspects of Ontology, Pneumatology, Ecclesiology, Trinitarian Theology, and Eschatology. Utilized

for and referenced in the Theological Paradigm section of this document, this book provided a fundamental understanding regarding the concept of Systematic Theology.

Becoming a Fruit-Bearing Disciple by Terry Thomas provided a lot of insightful information on the meaning of discipleship, the role of the disciple, and the commitment involved in not just being a disciple, but also *making* disciples. In regards to practicality, it provides biblical principles for living a fruitful life as a follower of Jesus Christ. In addition, this book referenced other great resources (*Covenant Discipleship and Design for Discipleship*) that were used by the author of this writing - as well as contained straight-to-the-point information regarding the mission of the church. This book also comes with a workbook - both which can be implemented into practically any bible study.

In the book, *Covenant Discipleship*, by David Lowes Watson, he offers practical principals for undergirding the Christian life through mutual accountability. This book was instrumental in providing information regarding the history, need for, and how to establish covenantal relationships in the area of discipleship. In addition, referenced are quarterly subscriptions one can order and covenant discipleship groups one can join that will aid them in their spiritual journey.

Design for Discipleship by Dwight J. Pentecost explores the concept of discipleship from the perspective of various scriptures in the Gospels. The author of this writing references Pentecost's work when emphasizing the importance of loving relationships in the community of faith.

CHAPTER THREE

THEORECTICAL FOUNDATIONS

HISTORICAL PARADIGM

The purpose of this section is to establish a model for intergenerational collaboration in church ministry. The historical foundation of this project is based on the monastic community and the life of Macrina the Younger. In addition, the writer will explore other historical paradigms of faith based institutions models of intergenerational collaborative ministries.

Since the early church was under persecution (particularly during the period of the Acts of the Apostles), it is questionable as to whether or not it provided applicable or reproducible models for intergenerational-collaborative ministry that are able to hold up or can be implemented in churches of today.[1] Churches of today have to respond to issues that carry some of the same nuances the early church was born out of. However, in order to be effective, the nuances have to be addressed with more culturally relative ministries. Although the Apostle Paul instructs Timothy in I Timothy 5:1-2 on how to relate cross generationally in the church, he does not address intergenerational collaborative ministry in and of itself as a contentious concern within the church. Even in observing the legalized or more institutionalized churches, paradigms for intergenerational collaborative ministries are difficult to research. This is mainly due to the fact that the earliest form of intergenerational collaborative ministry originated in the 1780s in Britain with Sunday School. It is important to realize that Sunday schools were

[1] Statement by: Dr. S. Laing (Southwestern Baptist Theological Seminary), July, 6, 2012.

originally literal schools, They were places were poor children could learn to read.[2]

Regarding Sunday school, J. Mark Fox further states the following:

> Most of us know that Sunday School began in England in the 1700's and the idea spread to the United States and caught on in the 1800's here. But why was Sunday School begun in the first place? It was an effort to reach out to the poor children who were not well educated, who were running wild in the streets on the "Sabbath" and profaning the day of the Lord. It was an effort to win souls and encourage saints to reach out. But as with many programs that started out with good intentions, the purpose morphed in to a place to corral young people and children so they could be kept out of trouble and possibly where they could be taught the Bible stories that every child should know.[3]

In the history of the institutionalized church, the Sunday school appears to be the only avenue that pulled together children, youth and adults. However, children, youth and adults were not partnering to accomplish a common purpose via ministry. Rather, it was primarily the women of the church who were performing missions to educate poor children in the community. However, in researching the time period of the early monastic community, particularly the monastic family life of Saint Macrina the Younger, there is a model of intergenerational collaborative ministry that can be extrapolated from that context.

Therefore, goal of this historical foundation research is to not only address the questions who, what, when, where, and why as the writer gleans upon the early monastic community and the monastic family life of Saint Macrina the Younger but, as stated previously, to establish a historical paradigm of ministry one can perhaps build upon as it

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[2] Timothy Larsen, "When Did Sunday Schools Start?: For a long time, they were the only way working-class families could receive an education." Christianity Today, http://www.christianitytoday.com/ch/asktheexpert/whendidsundayschoolstart.html (accessed July 6, 2012)

[3] J. Mark Fox, *Family – Integrated Church: Healthy Families, Healthy Church.* (Elon: Xulon Press, 2006), 55.

relates to developing and implementing effective intergenerational-collaborative ministries in churches of today.

Before delving into the life of Macrina the Younger, it would be helpful to understand the monastic community and how it originated. The monastic community (or monastery) typically was a secluded place where men or women who committed themselves to a life of celibacy, prayer, and piety unto God.

Ellingsen states the following regarding Monastic Institutions, Lifestyles, and Beliefs: The word "monk" derives from the Greek word *monachos*, meaning "solitary." The early monks sought solitude, completely removing themselves from the distractions of society that made it difficult to practice the Christian life.[4]

Those who committed themselves to this way of life purposely chose to separate themselves from the cultural and religious norms of their day. What one would perhaps deem as a Christian monastery basically evolved from individuals who either fled from their communities to either escape Christian persecution, retreated from society due to a religious conviction, or just simply felt compelled to separate themselves from society and live a life of total devotion unto God based on the message of the Gospel of Jesus Christ.

> There are indications that the early Christian monastic movement was often associated with a parallel movement of individuals who abandoned their villages fleeing from the hardships imposed by the government, particularly taxation. At about the same time that early Christian monasticism flourished, the population of rural Egyptian villages dwindled, as people found it impossible to fulfill all the obligations that the government imposed on them and fled to more inaccessible areas. These too were fugitives or anchorites (solitary monks), and it was not

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[4] Mark Ellingsen, *Reclaiming Our Roots: An Inclusive Introduction to Church History,* Vol. 1 (Harrisburg: Trinity Press International, 1999), 95.

> always possible to distinguish between them and those who fled to the desert in search of greater holiness.[5]

Monastic communities primarily originated from hermits or those who also would basically retreat for religious reclusion. This exodus from society was prevalent during the time of persecution of the Early Church.

> Monasticism was not the invention of an individual, but rather a mass exodus, a contagion, which seems to have suddenly affected thousands of people. In any case, the lives of Paul and Anthony are significant, if not as those of founders, certainly as typical of the earliest forms of monasticism.[6]

> Monasticism went through four main stages during the period of its emergence in Western civilization. At first, ascetic practices were carried on by many within the church. Many later withdrew from society to live as anchorites or hermits. The holiness of these hermits attracted others, who would then take up residence in nearby caves and look to them for leadership in what was called a *laura*. A cloister for common exercises might be built. In the final stage organized communal life within a monastery appeared. This process had its beginnings in the East in the fourth century, and from there it spread to the church in the West.[7]

As groups or communities of hermits grew and became more structured, their place of dwelling became known as a monastery – which evolved from the Greek root *monas (monazein)* which means "to live alone – also referred to as a hermit's cell."

Based on the definition of a hermit, one who retreats for religious reclusion, John the Baptist can be considered as such. His dwelling, message, and practice gave clear evidence that he separated himself from the cultural and religious norms of his day due to

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[5] Justo Gonzalez, *The Story of Christianity: The Early Church to the Dawn of the Reformation,* Vol. 1 (New York: Harper Collins Publishers, 2010), 161.

[6] Ibid., 161.

[7] Earle E. Cairns, *Christianity Through the Centuries: A History of the Christian Church* (Grand Rapids: Zondervan, 1996), 145.

a religious conviction. John the Baptist, dressed in camel's hair with a leather girdle around his waist, dwelled in the wilderness of Judaea preaching a message of repentance. Many came from Jerusalem, Judaea, and the surrounding region to hear his message and were baptized by him in the Jordan River upon confessing their sins.[8]

It has been stated that:

> ...the desert monks (hermit) were responding to a vocation which they found in Christian tradition – to follow the 'evangelical counsels,' to renounce property and ordinary human ties in quest for spiritual perfection. They accepted the challenge of total surrender to Christ through the abandonment of worldly goods and prospects. But the quest for perfection involved more than this. Renunciation was only the beginning of the journey of the monk. His ultimate goal was union with God through prayer.[9]

It appears that the dualistic view of flesh and spirit, retreating from the world to crucify the flesh in order to develop the spiritual life by meditation and ascetic acts were influences that contributed to the rise of monasticism within the ancient church.[10] In addition, there were other contributors that encouraged the desire for one to pursue the monastic life.

> In periods of crisis there is always a tendency to retreat from the harsh realities about one. The late second and third centuries saw the beginning of civil disorder that was to become prevalent in the later history of the empire. Many left society for the monastery as a means of escape from the harsh reality and moral contamination of the times. With the union of church and state the possibility martyrdom was lessened, but those who desired martyrdom as a pledge of their faith could find a psychological substitute in the ascetic practices of monasticism. Monasticism also offered a more individualistic approach to God and salvation than the formal corporate worship of the times.[11]

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[8] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Matthew 3:1-6.

[9] C. H. Lawrence, *Medieval Monasticism: Forms of Religious Life in Western Europe in the Middle Ages*, 3rd ed. (London: Pearson Education Limited, 2001), 2-3.

[10] Cairns, *Christianity Through the Centuries,* 144-145.

[11] Ibid., 144-145.

The average day in a monastery primarily consisted of prayer and meditation, study of the word, singing, work, and caring for the sick. …bakers kneaded the bread, or the cobblers made shoes, all sang psalms, recited passages of scripture, prayed either aloud or in silence, meditated on a biblical text, and so forth.[12] Monks also worked by farming and carpentry.

Monasteries were also known as a place of consecration, theological training, and it was a home for guest and travelers. In regards to relationships:

> As noted, Basil's *Long* and *Short Rules* provided direction, even down to the smallest detail, for how a monastic community should function. In *Morals*, he encouraged spiritual leaders to benefit from the godly influence of a spiritual community, to give to the community's needs, and to confront the sins of one another in the community.[13]

Regarding discipleship, the modern church has much to glean from in the early church in its commitment to learning scripture and doctrine – resounding themes observed both in catechetical and monastic contexts.[14]

Macrina the Younger was born in Cappadocia, Caesarea. She was named after her grandmother, Macrina the Elder. Her parents, Basil the Elder and Emmelia, would be what we deem in today's terms as Christian parents. As a child, she was taught the scriptures in conjunction with her rudimentary education. This spiritual foundation her parents planted within her paid off tremendously later on Macrina's life. Macrina developed a monastic type order within her own home. This ordered way of living, a life

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[12] Gonzalez, *The Story of Christianity*, Vol 1., 167.

[13] Edward Smither, "Learning from Patristic Evangelism and Discipleship." This citation was extracted from page 20 of a 24 page manuscript written by the stated author.

[14] Smither, *Learning from Patristic Evangelism and Discipleship*, 23.

of celibacy and commitment to the Lord, tremendously impacted the young women in her community, her mother (Emmelia), and it is documented that Macrina even influenced the life of four of her brothers (Naucratious, Basil, Gregory, and Peter) of which three of them later on became bishops – Basil the Great, Gregory of Nyssa, and Peter of Sebastea.

In the life of Macrina the Younger, it is interesting to note the impact that her Christian upbringing had on her entire life as well as the life of others. The idea of living by Godly values flowed throughout her life and the fruit of her life took root and sprouted in the life of others. This all can be traced back to the fact that her parents planted spiritual seeds in her life. Against a heritage and community that wasn't so receptive of Christianity, her parents still instilled in her Godly values and those values were transcended to her brothers. Macrina's steadfastness perhaps can also be traced back to her grandmother, Macrina the Elder, whom along with her husband went into hiding for they lived during the time of Emperor Diocletian. Emperor Diocletian endeavored to destroy the Christian faith.

> …Diocletian, the great reformer of the empire, should also become known for a very harsh persecution of the Christians. Trying to strengthen Roman traditions, he much revived worship of the Roman gods,,,In AD 297 or 298 all soldiers and administrators were ordered to make sacrifices to the gods. Anyone who refused to do so was immediately dismissed. On 24 February AD 303 another edict was issued. This time Diocletian ordered the destruction of all churches and scriptures within the empire. More edicts followed that year, ordering all Christian clergy to be thrown in prison, to be released only after having made sacrifice to the Roman gods. In April AD 304 Diocletian issued his final religious edict. All Christians were ordered to Roman gods. Anyone who would refuse would be executed.[15]

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[15] Franco Cavazzi, *The Illustrated History of the Roman Empire: Gaius Aurelius Valerius Diocletianus*, http://www.roman-empire.net/decline/diocletian.html (accessed November 15, 2012)

In addition, Macrina the Younger's "grandfather was martyred for not denying his faith in Jesus Christ; he was torn apart by hungry lions."[16]

Despite this being the context in which Macrina the Younger's grandparent's lived, they held on to their Christian beliefs. This is the spiritual heritage that was passed down to Basil the Elder then to Macrina the Younger. It is stated that Macrina the Younger lived from 327-80 A.D. and was the oldest sister of St. Basil the Great and St. Gregory of Nyssa. She was referred to as 'Macrina the Younger' to identify her from her grandmother. Also, it is noted that she had a great influence on her brothers, "esp. in winning Basil from a promising secular career for the Christian priesthood. She also established a flourishing community on the family estate in Pontus. The chief source for knowledge of her life is Gregory of Nyssa's *Vita Macrinae Junioris*..."[17]

The godly values vested in Macrina the Younger transcended to those whom she came into contact with. Although the church or community of faith during her time did not engage in a form of institutionalized inter-generational ministry, it was modeled by Macrina and her family. Macrina the Younger was influenced by her parents and she played a major role in the spiritual lives of her brothers as evidenced in the following:

> Returning to Caesarea after completing his education, Basil took a position teaching rhetoric. His older sister perceived him as having become unduly vain and too preoccupied with secular knowledge. Basil first ignored Macrina's observations as the meanderings of an unlearned woman, but several subsequent family tragedies led Basil and the rest of the family to look to her for spiritual leadership. She advocated complete withdrawal from their lives of luxury to retreat to a more rural site where the family might live lives of renunciation and contemplation in service of God. In essence, she proposed a monastic lifestyle…

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[16] Greek Orthodox Youth Association of Oakleigh "Saints Anargiri" "The Life of St. Basil" *Cornerstone* (January 1999), http://www.sprint.net.au/~corners/Jan99/StBasil.htm (accessed November 15, 2012)

[17] F. L. Cross and Elizabeth A. Livingstone, *The Oxford Dictionary of the Christian Church*, 3rd ed. rev. (Oxford; New York: Oxford University Press, 2005), 1025.

> Macrina not only succeeded in establishing a monastic community in nearby Annesi; she also persuaded her brother Basil, his friend Gregory of Nazianus, and eventually her younger brother Gregory of Nyssa to take up such a lifestyle. Since Basil eventually became a leading theological apologist for such a lifestyle on the Asian continent, and most legislation in the Greek Orthodox Church regarding monastic life is based on his writings, one may trace the roots in the Eastern (Greek – speaking) Church to a woman – his sister Macrina. [18]

In addition, Macrina influenced the spiritual lives of the young women in her community – and eventually the life of her mother after the death of her father. Macrina the Younger was dedicated to impacting the lives of others as she discipled and mentored.

The information provided on Basil the Great, Gregory of Nyssa, and Peter of Sebaste serves as evidence for the results of the spiritual investment that was made in them by their oldest sister (Macrina the Younger). The following has also been noted which can be traced back to the spiritual investments Macrina made:

> Other theological theological giants of the Eastern wing of the church during the third and fourth centuries include Athanasius and the three Cappadocian fathers – Gregory of Nyssa, Gregory of Nazianzus (or Nazianzen), and Basil the Great. Their contributions to the doctrine of God, especially the doctrine of the Trinity, received attention in the….discussion of Arianism, which was tackled first at Nicea and then at Chalcedon.[19]

> Formulating Trinitarian Doctrine The challenge of devising an understanding of the relationship among the Father, Son, and Spirit was accepted by three Cappadocian fathers – Basil, Gregory of Nyssa, and Gregory of Nazianzus. Their efforts gave birth to what became the classic formulation of the doctrine of the Trinity…creeds composed by the ecumenical councils at Nicea and Constantinople and the formulation of the Cappadocian theologians provided the church with a fixed foundation for understanding God as triune.[20]

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[18] Mark Ellingsen, *Reclaiming Our Roots,* Vol. 1, 148.

[19] Veli-Matti Karkkainen, *The Doctrine of God: A Global Introduction* (Grand Rapids: Baker Academic, 2004), 74.

[20] Stanley Grenz, *Theology for the Community of God* (Grand Rapids: William B. Eardmans Publishing Co, 2000), 60-61.

The godly values vested in Macrina the Younger transcended to those whom she came into contact with. Although, the church or community of faith during her time did not engage in a form of institutionalized inter-generational ministry, it was modeled by Macrina and her family – their home was a monastery. Macrina the Younger was influenced by her parents and she played a major role in the spiritual lives of her brothers. In addition, Macrina influenced the spiritual lives of the young women in her community – and eventually the life of her own mother after the death of her father. Macrina the Younger was dedicated to impacting the lives of others as she discipled and mentored.

The information provided on Basil the Great, Gregory of Nyssa, and Peter of Sebaste serves as evidence for the results of the spiritual investment that was made in them by their oldest sister (Macrina the Younger).

Overall, this historical paradigm provides for us a model of intergenerational ministry as well as the potential results. The thread that runs throughout this historical paradigm is that of intergenerational collaborative ministry with the impetus of discipleship and mentoring. Although this is what takes place is on a larger scale, it is still spawned by individual efforts, not an overall ecclesiastical body. This is the case with Macrina the Younger. Her home possessed monasterial nuances (prayer, consecration, piety, celibacy) by which cross generational ministry was performed through means of discipleship, evangelism, and mentoring, but these things were done by an individual (not necessarily a rule of the home) which suggests that in every ecclesiastical body, individuals must take ownership of the task of reaching and empowering others.

In researching the history of the intergenerational ministries, the author of this writing discovered that there is extremely very little information on this subject - to the

degree that the subject has been difficult to research. Information can be found on youth ministry, adult ministry, and how to perform each - even from an intergenerational perspective of basic outreach. However, it has been a challenge to find information youth and adults working together to do ministry. Yet, the information that is available is primarily project specific. For example, in Vacation Bible School, youth and adults come together as one to do a missions project. In most cases, instructions on how to perform these types of mission projects are in the Vacation Bible School curriculum. However, these type of projects can be performed outside of vacation bible school as well. Other examples of this would be youth and adults working together during Thanksgiving to feed the needy, Baptist Training Union (BTU), mass choir, male chorus, deacon ministry, and usher ministry – as well as other traditional programs and auxiliaries of the church (Easter and Christmas programs, junior choir, junior ushers, and junior deacons/trustees).

As previously stated, and historically speaking, the author concludes that there is a scarcity of literature or per se "church records" that captures the spirit or guidelines for children, youth, and adults working together in ministry. Shockley and Foster makes a similar statement in their research regarding the African American church and community:

> The concern of black church and community leaders for black youth is revealed more in conference reports and research studies that focused on black youth than in the church's programmatic response. The history of the black youth experience and the research on black youth during the first half of the century; however, has been hidden in journals and libraries. An adequate understanding of the contemporary crises in the church's ministry to black youth depends upon retrieving of this hidden story.[21]

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[21] Foster and Grant, *Working with Black Youth*, 15 – 16.

In reflecting on the nexus of families that made up the church, it appears that inter-generationalism and collaboration was yet at the core of all that was done. When families were more unified, churches were more unified. Simply stated, churches over the past thirty years have digressed in the areas of intergenerationalism and collaboration. Holly Allen and Christine Ross cites several authors when addressing some of the reasons for the decline of intergenerational Christian practices. In their citations, some of the reasons stated are the movement to age-graded Sunday schools, modern and postmodern tendencies towards individualism, dependence on secular educational models rather than theological models, shifting of core values, high value of individualism, tailoring Christian activities to meet expectations of particular generations, and the influence of age segregation in society.[22]

In the creation of youth ministries, which were primarily developed to minister specifically to challenged youth, basically the task of ministering to this generation was relegated to a group or individual. In most cases, churches have taken the onus in assigning this task – even providing support to the assigned person or group. Part of the motivation for this is to create a means to ministering to the young generation on their level and creating more relative ministries for this age group. Although this may appear to be a great idea, in the grand scheme of it all it is divisive because it provides no bridge for adults and youth to connect. Additionally, youth ministries teach separatism rather than collaboration – thus creating a form of ecclesiastical segregation. This is referred to by Allen and Ross as a "recipe for generational isolation."[23] As a result, the church as a

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[22] Holly Allen and Christine Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship* (Downers Grove: IVP Academic, 2012), 36 – 37.

[23] Allen and Ross, *Intergenerational Christian Formation*, 42.

whole has subliminally created a faction between youth and adults. This is also the result of what Peter Menconi refers to as "intergenerational tension."[24] Menconi states the following:

> Increasingly, churches are choosing not to address intergeneration tensions. Instead, they are providing separate venues for each generation to have their needs met. Especially in large churches, leaders are coping with intergenerational tension by providing multiple worship services of various styles…while attempting to cater to all generations, these 'church-within-a-church' approaches to managing intergenerational tensions in reality succeed in isolating generations. Not only will age-based ministries lead to greater splintering in the congregation, but they also can be counterproductive for families and households, further dividing an already fragmented society.[25]

The direct result that one finds is that youth are in the church, but they are just on the peripheral - this can be seen in how churches are trending today. The Barna Institute surveys reveal that today's youth and young adults are not attending the churches they grew up in.[26] The grave mistake in many churches today in response to this trend is that rather than leading change or being proactive, change is leading the church.[27] It appears that the way to mitigate this slope of separatism or intergenerational tension is to is to bring the generations together.

What we find in the life of Macrina the Younger and the community in which she dwelled by virtue of reflecting on the way she was reared by her parents in establishing a historical model or paradigm for intergenerational collaboration when it comes to

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[24] Menconi, *The Intergenerational Church*, 140.

[25] Ibid., 149-150.

[26] Barna Group, *Six Reasons Why Young Christians Leave the Church* http://www.barna.org/barna-update/teens-nextgen/528-six-reasons-young-christians-leave-church (accessed September 5, 2012)

[27] Paul W. Powell, *Getting the Lead Out of Leadership: Principles of Leadership for the Church Today* (Tyler: Paul W. Powell, 1997)

ministry, what we discover in looking at these things is part of that model would include a since of spiritual obligation to those around us. Historically, we find in the life of Marcina the Younger, a since of spiritual obligation that Macrina's parents had towards her and that Macrina had towards her brothers and those who dwelled in her community. This sense of spiritual obligation was spawned by an individual (Macrina). In the same way, this sense of spiritual obligation was spawned by Macrina's parents towards Macrina's, and Macrina the Elder towards her children. Having a sense of spiritual obligation appears to be a key component in order for intergenerational collaboration to exist. The sense of spiritual obligation not only flows from one generation to the next but also cross generationally for Marcina has impacted the life of her brothers. In researching a historical paradigm which provides a model for intergenerational collaboration, the writer discovered that four main elements exist within this model and they are as follows: sense of calling, sense of spiritual obligation, discipleship and mentoring .This sense of spiritual obligation or duty is rooted and grounded in scripture for when one looks at the monastic community as a whole, their intent for withdrawing from society as a whole stems from what they believe is a sense of duty and call to draw closer to God through a life of prayer and separateness from the world. Spiritual obligation or duty is disclosed in several ways. It is displayed by the way, Macrina interacts with her mother, brothers, and young women in the community, by the way Macrina's brothers became great men in the church, and by the way her grandparents were committed to living a godly life. In order to have any type of intergenerational collaborative ministry, a foundational core of spiritual obligation must be established. In addition to this sense of spiritual obligation

and duty, also comes another aspect to this historical model which is a sense of a high calling to the mandates of Christianity or the mandates of the Gospel.

The third observation in intergenerational collaboration is rooted in elements of discipleship and mentoring. This is clearly seen when reflecting on the life of Macrina the Younger as well as the nineteenth century church.

It appears that when sense of calling, sense of spiritual obligation, discipleship and mentoring concurrently exist, a model for intergenerational collaboration is produced. So, for the duration of the historical foundation section of this writing, the writer will explore other historical paradigms which consist of the four elements listed above.

With respect to the family, the history of the black family in America also provides a model for intergenerational ministry. The black family in America has a history like no other ethnic group represented in the United States. Transported from primarily West Africa, Africans were brought to America in chains as slaves. The enslavement of Africans in America has been noted as perhaps the worst act of slavery in history. Africans were taken from their homeland at no choice of their own, and in the process were uprooted from family and culture.[28] They were treated less than human: stripped of their dignity, beaten, killed, not allowed to read or write, sold at a moment's notice with no consideration of siblings or marriage relationships thus further splitting familial relations that formed while enslaved in America, and females were sexually exploited by their slave holders.[29] In essence, they were treated as property and viewed

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[28] James Deotis Roberts, *Roots of a Black Future: Family and Church* (Bowie: The J. Deotis Roberts Press, 2002), 21 – 22.

[29] Roberts, *Roots of a Black Future*, 23.

as having no souls. In addition, scriptures were used by many slave holders to oppress and validate their cruel treatment of slaves.[30]

It is against this backdrop that enslaved Africans in America re-established familial structures. They desired fairness and freedom against a system that denied their every human God-given right. In the confines of plantations and slave quarters, the re-development of familial relationships helped to establish unity among this ethnic group. As stated by Deotis Roberts:

> …where slavery became a settled way of life the slaves did select affectionately their own mates. If opportunity afforded, they developed strong attachments…limited in these unions by the social controls operative in the plantation system...mothers had a fierce attachment to their children…the slave family developed as a natural organization, based upon the spontaneous feelings of affection and natural sympathies resulting from the association of family members of the same household.[31]

Being exposed to the scriptures, enslaved Africans identified with the oppression of the Israelites who were enslaved in Egypt and began to develop a theology of liberation which helped them to endure the hardships they faced for they found hope in God – and in Jesus discovered that He was a redeemer of the oppressed.[32]

Although Africans were taken from their homeland and in the process were disconnected from families, within their DNA, the engrained sense of community and family (which was prevalent while in Africa) was not totally eradicated.[33] Black slaves sought to reconnect with lost family members, and some reestablished new families -

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[30] James Evans, Jr., *We Have Been Believers: An African American Systematic Theology* (Minneapolis: Fortress Press, 1992), 38 – 39.

[31] Roberts, *Roots of a Black Future*, 26.

[32] Evans, *We Have Been Believers,* 40, 44.

[33] Roberts, *Roots of a Black Future*, 31.

many assumed the role of mother or father to children who were not their biological offspring.[34] This is a result of core beliefs that are central to the life of blacks which can be traced back to their African roots. "Traditional African religion believes in the communion of the saints. This belief is inherent in the intergenerational reverence for ancestors…'family hood' is central to the understanding of solidarity in African societies…"[35] The unity found in the black family, which its roots evolve from African culture and religious life, brings to light the reason for ties between intergenerational religious fellowship and passion for kinship. It is the unity born out of struggle that is particularly inherent to African-Americans that creates a type of intergenerational spirit between the elderly and the young whether they are kin or not. "Throughout the African/Afro-American tradition the family system has been central to understanding the church-its purpose and mission."[36] An example of this can be seen in the life of Rev. Dr. Martin Luther King, Jr.

It has been stated on many occasion that Dr. King was influenced or mentored by Dr. Benjamin Mayes, Dr. Howard Thurman, and Rev. J. Pius Barbour - and those relationships played a major part in who he became. Although there is some truth to these claims, the seeds of his greatness were planted by his mother (Alberta Williams King), whom he referred to in his autobiography as "Mother Dear" and father (Martin King, Sr.) Dr. King's mother taught him that he should feel a sense of "somebodiness"

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[34] Ibid., 65.

[35] Ibid., 72.

[36] Ibid., 73.

but that on the other hand he had to go out and face a system that stated otherwise.[37] She was a deeply devoted Christian and in spite of coming from a "per se" well-to-do family, she never succumbed to the system of segregation.[38] As a child, Dr. King learned about slavery, segregation, and discrimination from his mother. Dr. King stated, "She made it clear that she opposed this system (segregation) and that I must never allow it to make me feel inferior…At this time Mother had no idea that the little boy in her arms would years later be involved in a struggle against the system she was speaking of."[39]

Dr. King describes his father as fearless, having a dynamic personality, of genuine Christian character who always had an interest in civil rights – as well as served as president of the NAACP in Atlanta. Rev. Martin King Sr., like his son, also graduated from Atlanta's Morehouse College. Upon reflecting over an experience with his father at a downtown shoe store when he was young, Dr. King shares how he and his father sat in the first empty seats that were locate in the front of the store. Upon sitting down, the store clerk asked them to move. In response, Rev. King, Sr. took Martin by the hand and left the store. Dr. King states, "This was the first time I had seen Dad so furious. That experience revealed to me at a very young age that my father had not adjusted to the system, played a great part in shaping my conscience."[40] In essence, The Christian values and desire for equality and justice Dr. King possessed can be traced back to his parents.

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[37] Rev. Dr. Martin King, Jr., *The Autobiography of Martin Luther King, Jr.* (New York: Grand Central Publishing, 1998), 3.

[38] Ibid., 3.

[39] Ibid., 4.

[40] King, *The Autobiography of Martin Luther King, Jr*, 8.

The elements that seem to exist or make-up the model for intergenerational collaboration is evident in the black family, particularly in the life of Dr. King - sense of calling, sense of spiritual obligation, discipleship, and mentoring. Individuals across generations (mothers, fathers, and children) worked together - came together against a system of degradation and inequality through a spirit of liberation and cooperation that was compelled by the love of Christ as He was viewed in the scriptures as the "Redeemer" of the oppressed. This seemed to have stimulated the re-establishment of kinship and fellowship to a broken race thus formulating an intrinsic system of discipleship and mentoring relationships within the black family and black church. In exploring the black family and the family life of Dr. King, it is ascertained that a similar spirit of "coming together" in all facets of adversity is necessary in order for churches to function intergenerationally.

As we further explore historical paradigms for intergenerational collaboration, the author of this writing will now observe an African-American Church located in New York, NY. In the church history archives of the Ephesus Seventh Day Adventist Church located in New York, NY it has been recorded that in 1954, the church experienced a season of rapid growth. As a result, the sanctuary was always filled to capacity - to the degree that the youth of the church were not able to participate in the total ministry of the church. As a result, Pastor Willix and several women came together to evaluate the situation and from that a vision for establishing a Youth Church was birthed.[41]

> Elder Robert Carter, Associate Pastor of the Ephesus Church, in January 1955 met with Dorothy Heron Brown, Eula Gunther-Evans, Marvin Brown and Joseph Merriweather to plan and organize a Youth Church. The primary were to provide

[41] Ephesus Seventh Day Adventist Church, *Youth Church*, http://www.ephesus.org/index.php/about-us/youth-church (accessed March 6, 2012)

> wider opportunities for young people to grow spiritually and receive training for future leadership in the church.[42]

In the historical paradigm of the Ephesus Seventh-day Adventist Church, we find a model of intergenerational collaboration in church ministry that is formed by the co-existence of a sense of calling, sense of spiritual obligation, discipleship, and mentoring. The sense of calling and spiritual obligation is found in the following: due to the rapid growth of the church, youth were not able to fully participate in the total ministry of the church. After the evaluation, the pastor and several members received a vision to establish a Youth Church.

Since the youth were not able to fully participate in the total ministry of the church, the pastor and several members were compelled or drawn to do something whereby they would be engaged in ministry. This was not born out of a systemic need to reach the young people of that generation and/or community, but a call to address a ministry concern within the church. The drive to move upon the vision or call, stemmed from a sense of spiritual obligation which basically means that there is a duty to provide for the spiritual welfare of the youth.

The aspect of discipleship and mentoring was established to provide wider opportunities for young people to grow spiritually and receive training for future leadership in the church. Spiritual growth is a by-product discipleship and training for future leadership is a by-product of mentoring. Therefore, if spiritual growth is to take place and there are to be future leaders in the church, discipleship and mentoring are a must.

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[42] Ephesus Seventh Day Adventist Church, Youth Church, http://www.ephesus.org/index.php/about-us/youth-church (accessed March 6, 2012)

The youth of Ephesus Seventh-day Adventist church were under the auspices of older congregants who had a sense of call and sense of spiritual obligation to disciple and mentor them through Youth Church thus forming intergenerational collaboration in church ministry. The end result would be an overall cohesive church body and young people who were spiritually nourished and prepared to someday assume leadership roles in the church. Another major benefit to the church would be preservation of the life of the church.

In the historical paradigm of events referenced in the writings of Ellen G. White dated April 17, 1908, we find another model of intergenerational collaboration. However, this model of intergenerational collaboration is rooted in the field of academia and missions (parachurch organizations) rather than church ministry. Yet, the concepts between the two are essentially the same - the co-existence of a sense of calling, sense of spiritual obligation, discipleship, and mentoring.

> In carrying forward the Lord's work at home and abroad, those in position of responsibility must plan wisely, so as to make the best possible use of men and women of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the homeland. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message (Rev. 14:9-12) have never been penetrated. Within the past few years, doors have been thrown open as if by magic; and men and women are needed to enter these doors and begin earnest work for the salvation of souls.[43]
>
> Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training centers. Study should be given to the best methods for fitting consecrated young and young women to bear responsibility and to win souls for Christ. They should be taught how to

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[43] Ellen G. White, *Testimonies for the Church*, Vol. 9 (Omaha: Pacific Press Publishing Association, 1948), 76.

> meet the people and how to present the third angel's message in an attractive manner.[44]

The sense of calling and spiritual obligation is found in the statements, "a desire to continue the work of missions, and not neglect opportunities to share the gospel in new frontiers, men and women are needed to enter these doors and begin earnest work for the salvation of souls, our educational institutions can do much toward meeting the demand for trained workers for these mission fields and wise plans should be laid to strengthen the work done in our training centers." In these statements, it appears that Ellen G. White is thinking about the future.

The aspect of discipleship and mentoring is found in the following statements: study should be given to the best methods for fitting consecrated young and young women to bear responsibility and to win souls for Christ and they should be taught how to meet the people and how to present the third angel's message in an attractive manner. There is a sense of calling and spiritual obligation to perform missions and share the gospel in places where the gospel has not before been shared. To do this, one must look toward the future and better equip training centers whereby young men and young women can be better prepared for the challenges ahead and able to share God's word in an attractive manner.

In each historical paradigm previously referenced (the monastic community, the family of Macrina the Younger, the black family, the family of Dr. King, the Ephesus Church, and Ellen G. White), concerns were addressed that involved generations coming together. Caring individuals were actively involved in the life of others that they may be

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[44] Ibid., 76.

prepared to assume roles their predecessors once held as well as be prepared for the challenges ahead. This involvement, whether it was cross-generationally or generationally, contained the following elements that seem to make-up intergenerational collaboration whether it is in church, family, or para-church organizations: sense of calling, sense of spiritual obligation, discipleship and mentoring. Therefore, the remainder of this study will seek to establish a model for intergenerational collaboration in church ministry using the aforementioned elements.

BIBLICAL FOUNDATIONS

Introduction

Documenting a Process of Design for Intergenerational Collaboration in Church Ministry is the name of the writer's project. The writer has designed lessons, sermons, and a workshop that teaches and exhorts the value and importance of relationships and working together through discipleship and mentoring.

In the historical foundations section, the writer identifies four elements which are essential to bringing intergenerational collaboration into fruition: a sense of calling, a sense of obligation, discipleship, and mentoring. Although these elements have been identified and exists in each historical paradigm explored, a biblical premise is necessary to validate credence for the necessity of intergenerational collaboration in church ministry. The writer now examines two passages of scripture. The first passage, from the Old Testament (Judges 2:10-15), lifts up the consequences of older congregants not engaging in mentoring and discipleship of young adults and youth. The second passage, from the New Testament (1 Timothy 5:1-2), lifts up the responsibility that young adults and youth have towards older congregants. In viewing both passages, the writer emphasizes the importance of intergenerational collaboration.

Old Testament Passage

> And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth. And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their

> enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed. [45]

Authorship

> The writer of Judges must therefore have been a man who was active during the early reign of Saul (before 1020 BC). He must also have been a prophet; for in the Hebrew Bible, Judge. takes its place in the prophetic division of the canon (the 'former' prophets: in Josephus, *Against Apion* 1. 8, the historical books, Joshua-Job.), *cf.* the sermonic tone of 2:10–14; 3:7-8, *etc.* The most likely possibility is Samuel the prophet, who is indeed identified as the author of Judges.-Ruth. according to the Jewish Talmud (*Baba Bathra* 14b). But since this traditional account goes on to make the improbable assertion that Samuel also wrote 'the book which bears his name,' we seem justified in concluding only that the author must, at least, have been one of Samuel's prophetic associates.[46]

In addition, although some believe the prophet Samuel wrote the book of Judges, there are no scriptures to support this claim. However, Samuel's role in Israel's history as the last of the judges as the nation transitioned from theocratic to monarchial rule seemed to substantiate the views upheld by Jewish tradition as Samuel's authorship of the book of Judges.

Audience and Occasion

The date in which the Book of Judges was written is unknown. However, it is must have been composed no earlier than the time of Samuel, about 1050 BC. Based on the content of the book and the time frame captured, period between the conquest of Canaan and the monarchial period, it appears that the audience is either the people of

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[45] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Jdg 2:10–15.

[46] D. R. W. Wood and I. H. Marshall, *New Bible dictionary,* 3rd ed. (Downers Grove: InterVarsity Press, 1996), 629.

Israel, Saul, or both. Overall, the book of Judges captured the history of the Israelites between their conquest of Canaan (death of Joshua) and the inauguration of their first king, Saul. This time period, also referred to as the Period of the Judges, covered approximately 300 to 350 years. The purpose of the Book of Judges was to demonstrate divine judgment on Israel's apostasy.[47] It also lifts up Israel's repeated disobedience to God and their acts of apostasy.[48] In response to the Israelites acts of disobedience, the Lord would allow them to fall subservient to foreign rule. Israel's disobedience to Yahweh and her worship of Canaanite gods resulted in her failure to experience divine blessing and the full conquest of her enemies.[49] However, once they cried out to Him for help, the Lord raised up judges (or deliverers) to redeem them.

The following judges were mentioned and credited in the book of Judges: Othniel judged for forty years and defeated Chushan-rishathaim king of Mesopotamia. Ehud judged for eighty years, killed Eglon and defeated the Moabites. Shamgar judged for an uncertain amount of time, but was credited for killing 600 Philistines with an ox goad. Deborah and Barak judged for forty years, defeated Sisera and the Canaanites. Gideon judged for forty years, destroyed his family idols and defeated one-hundred and thirty-five thousand Midianites with only 300 troops. Tola judged for twenty-three years and Jair judged for twenty-two years. Jephthah judged for six years and defeated the Ammonites. Ibzan judged for seven years, Elon judged for ten years and Abdon judged

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[47] J. F. Walvoord, R. B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures, Vol. 1* (Wheaton: Victor Books, 1985), 374.

[48] Frolov, *Judges: The Forms of the Old Testament Literature*, 17.

[49] J. F. Walvoord, R. B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary, Vol. 1*, 374–375.

for eight years. Samson judged for twenty-three years and defeated thousands of Philistines.

Literary Analysis

Genre

The overall genre of the Book of Judges is a historical narrative. Within the book are also subgenres: poetry (Song of Deborah and Barak in chapter five), romance, tragic and comedy (life of Samson in chapters thirteen thru sixteen).

Structure

The Book of Judges is comprised of twenty-one chapters. Each story regarding the twelve judges in chapters three thru sixteen follow the same pattern: sin, servitude, supplication, salvation, and silence – the land has peace for a time.[50] *The Bible Knowledge Commentary* identifies the book of Judges into three categories which include prologue, documentary and the epilogue. The prologue consists of the causes that introduced the days of the judges. The two main causes were the political military background and the spiritual religious background. The documentation category focused on the cases which exhibited the deeds of the judges.

Commentary

The Children of Israel, also referred to as the descendants of Abraham, Isaac, and Jacob (Israel) are now dwelling in the Land of Promise (Canaan) which was the territory

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[50] Fleming H. Revell, *The Revell Bible Dictionary* (Old Tappan: Fleming H. Revell Company, 1990), 598.

that was promised to Abraham by God. However, the Children of Israel have turned away from God who had protected and blessed them throughout their exodus from Egypt to the land of Canaan. This land that they occupied was a part of the Abrahamic covenant which included the promise of a son, land, many descendants and blessings from God according to Genesis the fifteenth chapter.

The generation referenced in this pericope of scripture, Judges 2:10-15, is the third generation after the exodus. The first generation was under the leadership of Moses, and they died in the wilderness of Zin due to their unbelief in God. The second generation, who were under the leadership of Joshua, crossed over the Jordan into Canaan and inhabited the land. This is the same generation, who as children, witnessed the mighty works of God and saw what God had done through His servant Moses – and even throughout their own lives under the leadership of Joshua. It is apparent from the construct of the text that this generation failed to communicate the history of their journey with God to their children which eventually became the root or major reason as to why they forsook God and did not know the works He had done for Israel. The children of the generation who entered Canaan with Joshua is same people group being referenced in Judges 2:10, "and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel." The text is clear, this generation did not forget about the Lord. They simply did not know the Lord nor what He had done for Israel. The word "know" in the text is *yada* in Hebrew which means to understand based on learning, education or perception. Somehow, during the course of their spiritual formation, they were not made cognizant of the one true God. Although their parents knew about God and experienced His mighty works, the children were not

told about their own spiritual heritage.[51] This raises a very interesting question, "What happened?" Going back to the previous verses, the parents of this generation served the Lord all the days of their leader (Joshua). Interesting to note that the children grew up in the homes of parents who worshipped God, but failed to learn about the same God in their present day and were oblivious to what He had historically done for their ancestors. The fact that the generation in this text did not know the works God had done for Israel (their parents and grandparents) reflects that their parents failed share what God had done. Even with the acts of offerings, sacrifices, and religious festivals their parents practiced, the children grew up uncommitted to the Lord and served the popular gods of the land. This seems to illustrate that serving God in the present cannot be done a part from being grounded in spoken historical truth. The question that now permeates from this is, "How could this have happened?" The answer to these questions can be found in the preceding verses, "the parents of the children were tolerant of the idolatrous worship." The parents had a relationship with the Lord. However, they disobeyed the Lord by making covenants with inhabitants of the land and not breaking down there alters that were made for idol worship. This simple act of disobedience, spiritual passiveness and toleration influenced their children. As a result, instead of serving God, the children chose the popular gods of the land. The issue at hand points to a greater problem, mentoring and discipleship. The parents evidently served God. However, they were tolerant of other forms of worship although they did not engage in idolatrous worship themselves. In their turning away from the Lord, the children worshipped Baal and Ashtaroth which were the gods of the Canaanites. "When Joshua dies the people depart

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[51] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Jdg 2:10.

from God; not merely do they fail to get what is theirs, but now they begin to serve Baal they serve false gods; gods of their own manufacture, gods of the nations about them. They take their thoughts of God from people who do not know God."[52]

Yahweh has been experienced as a God of power, the God who fought Pharaoh, who parted the Red Sea, who led the Israelites through the desert, who parted the Jordan, who brought them into the land by toppling the walls of Jericho and routing the Canaanite and Philistine armies. This led to the idea that Yahweh, the God of the patriarchs, was a powerful warrior God, the God of the desert who could be counted on to march in with his heavenly armies in times of crisis. However, as the Israelites settled into the land, they encountered the fertility cult of Baal. They were easily convinced that while Yahweh may be God of the desert and God of battles and God of power, it was Baal who was in charge of the more mundane aspects of everyday life, such as rain and crops and livestock.

> The Israelites never abandoned the worship of Yahweh. They simply added the worship of Ba'al to their worship of Yahweh (called syncretism). They had one God for crises and another god for everyday life. The actual worship of Ba'al was carried out in terms of imitative magic whereby sexual acts by both male and female temple prostitutes were understood to arouse Ba'al who then brought rain to make Mother Earth fertile (in some forms of the myth, represented by a female consort, Asherah or Astarte).[53]

Baal was classified as the storm-god, and labeled as the most powerful god in the pantheon; Astarte was a female fertility goddess and a goddess of love and war who was

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[52] Samuel Ridout, *From Gilgal to Bochim: - Changed Relationships with God,* Lecture 2, http://stempublishing.com/authors/S_Ridout/SR_Judges02.html (accessed May 16, 2012)

[53] Dennis Bratcher, "Ba'al Worship in the Old Testament," The Voice, http://www.crivoice.org/baal.html (accessed December 21, 2012).

closely associated with Baal.[54] When the children of Israel participated in Baal worship they were being unfaithful to God. "By trusting in the idols, they were also implying that the Lord 'did not have eyes to see or ears to hear' their blasphemous worship of created things. In essence they were treating the true God as a false idol and the truly false idols as the true God."[55]

Reflecting on chapter one of the book of Judges, rather than the generation who entered into Canaan with Joshua being obedient to the mandates of God, which was for them to destroy all the inhabitants of the land, they made the inhabitants serve as slaves. The mandate of God was for them to live a life totally divorced from the natives of the land had been forsaken. As a result of their disobedience to God, an Angel of the Lord was dispatched to inform them of their disobedience. The natives that they did not wipe out would be thorns in their side. The angel went up from Gilgal to Bokim. Gilgal means 'circle (of stones)', or 'rolling.' The Hebrew word is *gālal*, which means 'to roll'. In its latter meaning the name Gilgal was used by God through Joshua to serve as a reminder to Israel of their deliverance from Egypt when they were circumcised there: 'This day I have rolled away (*gallôṯî*) the reproach of Egypt from you' (Joshua. 5:9).[56] Bokim in the Hebrew means "the weepers". The name was given to a place where the Israelites broke into loud weeping because of the angel's rebuke for breaking the covenant (Judg. 2:5). Although the actual site is unknown, it was located in the vicinity of the hill country west

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[54] David M. Howard, Jr., *An Introduction to the Old Testament Historical Books* (Chicago: Moody Press, 1993), 107.

[55] G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry*, 48.

[56] D. R. W. Wood and I. H. Marshall, *New Bible dictionary*, 3rd ed. (Downers Grove: InterVarsity Press, 1996), 412.

of Jericho. Some scholars have identified it with Bethel; at Gen. 35:8 Bethel is called Allon-bacuth ("Oak of Weeping"), and assemblies were often held there (cf. Judg. 4:5; 20:26–28), often with loud lamenting (20:23, 26; 21:2).[57]

The period of the Judges was a period of transition between theocratic and monarchial rule. It was during this crucial time of settling into the land and completing their conquest of the land that the people of God failed to subdue the land it is entirety inadvertently leaving people who would pose a problem to the spiritual existence of their children. "Israel's disobedience to Yahweh and her worship of Canaanite gods resulted in her failure to experience divine blessing and the full conquest of her enemies The Canaanite influence in moral and social areas led to Israelite apostasy and anarchy, demonstrating the need for a centralized hereditary monarchy in Israel."[58]

Interesting to note that the parents of the children in Judges chapter two were faithful in regards to servitude, but they were negligent when it came to inhabiting the land. They did not tear down all the altars made to idol gods thus leaving their children with tangible options and negative influences when it comes to serving the one and only true God. As a result their children failed to recognize or acknowledge the Lord as the One true God. Additionally, they did not acknowledge or recognize the works that HE had done. The word knew is past tense of "know" and has multiple meanings. The word "know" refers to having knowledge, intimate relationship and to acknowledge or reference. In the context of the passage it implies relationship and acknowledgement based on knowledge.

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[57] A. C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids: Eerdmans, 1987), 165.

[58] J. F. Walvoord, R. B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary,* Vol. 1, 374-375.

> And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook - (a prim. root; *to leave, forsake, loose*:—abandon, abandoned, abandons, commits, deserted, failed, fails, forsake, forsaken, forsakes forsaking, forsook…withdrawn.[59] the LORD, and served Baal and Ashtaroth.

In these three verses, all implications of the word "know" are present. The argument here was a lack of knowledge about God, lack of relationship with God, and a lack of knowledge of God.

The children of Israel abandoned God. This act of defiance is partly due to the neglect of the parents. Based on the Law of Moses, particularly in Deuteronomy chapter six, the parents had a spiritual obligation to the welfare of their descendants. They were to love God with all of their heart, soul, and might; they were teach God's word diligently to their children; they were to talk about His word in their homes, away from their homes, and write it on their door posts and gates.[60] In other words, the word of God was to be in their spiritual, familial, and social DNA.

In Judges chapter two, there is no indication that the parents followed the commandment of the Lord. Rather, they were tolerant and passive. The end result was a generation who forsook God. What was so attractive about Canaanite worship? The temptation to a people group who were once slaves who dwelled in a land of plenty was great. They endured the hardships of the wilderness, but lived in a land of great

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[59] R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated edition.* (Anaheim: Foundation Publications, Inc., 1998)

[60] *The Holy Bible: King James Version,* Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Dt 6.

opportunity. What their parents once had to trust God for (provisions and protection) was at this generation's disposal. The Canaanite culture was far more advanced than to what they were accustomed. Being a primitive culture, food was a first concern to the Israelites; therefore, Canaanite religion had drawing power due to its association with fertility, the system of sacred prostitutes was also alluring – any follower of Baal could participate in human "fertility rites" – this mixture of religion with sex was appealing to the Israelites. [61]

"Another of the Canaanites' attraction was the wealth evident among them. The Canaanite cities of the Late Bronze Age were vastly superior to Israelite towns in the hill country. The lure of materialism was as powerful then as it is today."[62] The temptation of material gain and physical pleasure was not countered by practical devotion unto God. Simply stated, the children of Israel forsook God and turned to the gods of the land for their parents failed to deposit godly values – via mentoring and discipleship. While settling in the land, there is no mention of the children of the conquest being taught, talking about the Lord while sitting in the house or walking through town, binding them as a sign, and wearing it as frontlets, the word of God being written neither on the post of homes nor on the gates. Even in Joshua's illustrious declaration before his death of he and his house serving the Lord, it is suggested that there is a choice in who to serve.

To help preserve the legacy of their history with God and stimulate a consciousness to obey His commandments, the stories of how God moved throughout the course of the Israelites history needed to be told over and over again. As a result of this void or point of reference, the results of disobedience to a Holy God was eradicated from

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[61] David M. Howard, *An Introduction to the Old Testament Historical Books,* 106.

[62] Ibid.

the spiritual and moral fabric of a generation who as a result were now destined from this point forward to experience firsthand being in the hands of an angry God. The importance and reiteration of the history and values gained from the wilderness experience of their ancestors would help serve to counteract the desires to worship the gods of the Canaanites and live a life totally devoted to God. The generation after the conquest who had forsaken the Lord do so inferably as a result of not having a real sense of their own history which can only be achieved when one is embraced by those who have a sense of call, sense of spiritual obligation via discipleship and mentoring relationships. By sharing stories of how God moved in their lives, the parents of this generation would have provided a theological framework whereby their children would be able to spiritually reason the truths of how to live a righteous life while living in a pluralistic and polytheistic society.

In essence, the failure of the parents left in the minds of their children nothing to be valued or reverenced regarding Yahweh – just a deliverer in the time of trouble. As this generation moves forward as a people of God, for the most part, they relate to Him – only as a deliverer. This is what we discover even in our churches today, a disconnectedness between generations that has led to essentially a "freely" choosing to serve as one desires and a calling upon God when trouble arise. In order to refute this, there must a coalescing of relationships that foster a sense of history and commitment to the Lord and to one another.

New Testament Passage

The Old Testament passage lifts the consequences of older congregants not engaging in mentoring and discipleship. The New Testament passage will reveal the responsibility youth and young adults have towards older congregants. The New Testament passage is 1 Timothy 5:1-2 which states, "Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity.[63]

Authorship

"PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord." (I Timothy 1:1-2)[64] The introduction of this letter to Timothy identifies the Apostle Paul as the author. Thirteen out of the twenty-seven New Testament books were attributed to the Apostle Paul.

Audience and Occasion

> Paul's missionary journeys occupied approximately the years A.D. 48-56. From 56-60 A.D. Paul was slowly making his way through the Roman courts, arriving ultimately at Rome. For two years, 61-62 A.D., Paul was held under house arrest in Rome, at the end of which time, it can be surmised, he was released. From 62-67 A.D. Paul traveled more or less freely, leaving Timothy in Ephesus and Titus

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[63] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), 1 Ti 5.

[64] Ibid., 1 Ti 1.

> in Crete, and then subsequently writing each of them a letter. Thus the approximate dates for 1 Timothy and Titus are perhaps 63-66 A.D. [65]

The Book of 1 Timothy is addressed to Timothy by the Apostle Paul. Timothy was born in Lystra. His mother was Jewish and his father was Greek according to Acts 16:1. While in Ephesus, Paul writes to admonish Timothy to defend the faith and refute false teaching as well as advises him on worship, church order, leadership qualifications, personal stewardship, money and treatment of various groups within the church, particularly widows and elders.

Literary Analysis

Genre

The Book of 1 Timothy is regarded as a Pastoral Epistle (letter written by an apostle) for it is rich in pastoral content - addressing areas of ecclesiastical life that are common to pastors such as worship, leadership, governance, and membership management.

Structure

The Book of 1 Timothy is comprised of six chapters. *The Bible Knowledge Commentary* reflects that the Apostle Paul lays out several important instructions to Timothy concerning false teachers, conduct in the church, guarding the Truth in the

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[65] J. F. Walvoord, R. B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary,* Vol. 2, 729.

church, various groups in the church – and closes by leaving Timothy with a final charge to exercise godliness and faithfulness.[66]

Commentary

To gain a better understand of what 1 Timothy 5:1-2 means, it is helpful to define three key words based on the original language of the text: rebuke, elder, and intreat. The word rebuke means to strike at with words or to speak harshly: *to strike at, to rebuke* (with words):—sharply rebuke(1).[67] The word elder refers to an older man – not church leader, *(an old man); elder*:—elder, elders, men of old, old men, older, older man, older ones, older women, women.[68] The word intreat means to comfort, appeal, encourage, etc: *to call to* or *for, to exhort, to encourage*: appeal, appealed, appealing, beg, begging, beseeching, comfort, comforted, comforts, conciliate, encourage, encouraged, encouraging, entreat, exhort, exhortation, exhortations, exhorted, exhorting, exhorts, given, implore, implored, imploring, invited, making an appeal, plead, pleaded, pleading, preach, requested, urge, urged, urging.[69]

Paul instructed Timothy not to speak sharply, harshly, or chastise older men with words. Rather, appeal, comfort, or encourage them as if they were his paternal father. The principle behind the first part of verse one can also be found in Leviticus which states,

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[66] J. F. Walvoord, R. B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary,* Vol. 2, 730–731.

[67] R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek dictionaries.*

[68] Ibid.

[69] Ibid.

"Thou shalt rise up before the hoary (*hoary head, old age*:—gray, gray hair, gray hairs, gray head, gray-haired, gray-headed, graying years, old age.[70]) head, and honour the face of the old man, and fear thy God: I *am* the LORD."[71]

In the second part of verse one, Paul instructs to refer to young Christian men as "brother" when addressing them. This principle is also supported in 1 Peter 5:5 which states: Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.[72]

The overall concept of verse one is that as a young man, Timothy should always be respectable to older men and treat those who are younger as if they were his biological brothers.

Not only does Paul address how Timothy should interact with males but also with females. From the same aspect of conversation as with elder men and younger brethren, Paul instructs Timothy to treat elder women as biological mothers and the younger as biological sisters – with all purity:

> the quality of moral purity—'to be without moral defect, purity.' 'be an example for the believers in your speech, conduct, love, faith, and purity' 1 Tm 4:12. 'in everything we do we show that we are God's servants … by our purity' 2 Cor 6:4–6. In a number of languages this meaning is expressed idiomatically, for example, 'to have a clean heart,' 'to not have other thoughts,' or 'to not cover up one's real desires.'[73]

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[70] R. L. Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries.*

[71] *The Holy Bible: King James Version.*, Le 19:32.

[72] Ibid., 1 Pe 5:5.

[73] J. P. Louw and E. A. Nida, *Greek-English lexicon of the New Testament: Based on semantic domains,* Vol. 1 Electronic ed. of the 2nd edition. (New York: United Bible Societies, 1996), 745.

Simply stated, there must be a unity of Christian love and purity in the heart and mind between the sexes.[74] The seriousness of treating women with respect and purity is lifted by Charles Erdman when he states, "any breach of strict propriety may injure or destroy the reputation and influence of even the most eloquent preacher or the most energetic pastor."[75]

In essence, verses one and two of chapter five in the Book of 1 Timothy emphasized the responsibility that young people have towards others – and that is to show honor and respect. Timothy was the pastor of the church in Ephesus. His position did not relinquish him from the responsibility of being respectable to elders or those who were younger than himself. The elders of the church were to be addressed as biological parents. This whole principal of respect that Paul is imposing upon Timothy to perform is Christological in practice and has Christ-centered roots as evidenced in the commandment to love one-another.[76]

Germane to this passage is the relationship between Paul and Timothy. Paul is an elder to Timothy who takes time to write him an epistle in order to impart wisdom presumably based on years of experience. Obviously their relationship is one whereby not only does Paul reaches out and embraces Timothy by showing concern for his personhood and ministry but also Timothy demonstrates a mutual respect not only towards Paul personally but also there is an evident receiving of the advice that is given. This epistle is basically a letter that emerged from a relationship between and two leaders

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[74] Barclay, *The Letters to Timothy, Titus, and Philemon*, 121.

[75] Eerdman, *The Pastoral Epistles of Paul,* 60.

[76] *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Jn 13:34–35.

in the church – one being elder to the other that may have stemmed from a ministry relationship Paul initially developed with Timothy's mother (Eunice) and grandmother (Lois) – for at the beginning of Paul's second letter to Timothy, he notes the faith that Timothy possessed which he first observed in his (Timothy's) mother and grandmother.[77] This passage strongly infers that Timothy's mother and grandmother modeled a life of faith that inadvertently influenced his life and thus lifts up the importance of elders living a life of holiness whereby the values of it can be passed on to following generations. Referencing the historical paradigms of this writing that were used to develop a model for intergenerational ministry, from the life of Timothy and his family, a model of intergenerational collaboration in ministry can also be extracted. The faith Paul saw in Timothy's grandmother can be inferred to have influenced the life of his mother – for she also exhibited a faith that was recognized by Paul. Therefore, based on the scriptures, Timothy's faith can be attributed to the life that was modeled before him by his mother and grandmother which also gives credence to the statement, "Families and individuals grow in faith when their home life is permeated with faith based activities, such as faith conversations, rituals and devotions, outreach and service to others."[78] This illustrates that "faith can be communicated, that family religion is a matter of supreme importance, and that an inheritance of godly traditions and religious instincts is a blessed possession…and that faith is usually a gift we owe to others…"[79] The faith of Timothy, a young man, encouraged the Elder Paul during a perplexing time in his own life. As a

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[77] *The Holy Bible: English Standard Version*, 2 Timothy 1:5.

[78] Mariette Martineau, Joan Weber, and Leif Kehrwald, *Intergenerational Faith Formation: All Ages Learning Together* (New London: Twenty-Third Publications, 2008), 62.

[79] Eerdman, *The Pastoral Epistles of Paul,* 90-91.

result of reflecting on Timothy and being encouraged by his faith while under arrest for the second time in Rome, Paul takes time to write Timothy a second letter thus demonstrating a genuine care and concern he has for him. However, in order for the wisdom that is being imparted in this letter to take full effect, Timothy has to humbly receive and implement it. By doing so, he is able to stand on the shoulders of wisdom whereby he can perhaps avoid some pitfalls in the ministry. This biblical model lifts the benefits that can evolve from relationships whereby young people honor their elders.

Another example similar to that of Paul and Timothy, is that of Barnabas and John Mark. The book of Acts portrays Barnabas as a benevolent well-respected leader in the early church. One particular event that demonstrates his benevolence is when he sold his farm and donated all the proceeds from the sale to the church. Paul and Barnabas were paired and commissioned by the church to do missionary work. During their first missionary journey, they were accompanied by a young man by the name of John Mark, who was also the cousin of Barnabas.[80]

Paul and Barnabas were seasoned men who were dedicated and commissioned by the leaders of the church in Antioch to go westward to preach the gospel. Along the way, they sailed to the island of Cyprus, where Barnabas was from. It was there they met John Mark while preaching at a Jewish synagogue in the town of Salamis. From there, John Mark accompanied them as their assistant.[81] This was a great opportunity for John Mark to grow in the faith and develop spiritually – and the opportunity he was extended also spoke volumes of his character. In addition, this was a great mentoring opportunity for

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[80] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Col. 4:10

[81] *The Holy Bible: King James Version*, Acts 13:5.

Paul and Barnabas. Their willingness to allow John Mark to accompany them demonstrates an interest in the spiritual development of a young person. On Mark's part, there is a reciprocal respect demonstrated not only because Paul and Silas are older men but they can also be considered elders with respect to ministerial status. In this scenario, the three elements stated earlier that stimulate intergenerational collaboration in ministry also seems to co-exist: sense of call, spiritual obligation, discipleship/mentoring. Out of Paul and Barnabas's call or Divine assignment to proclaim the gospel and commissioning of the church, they set out for uncharted territory to herald the Good News. In response to the sacrifice the Christ made on the cross, there is a sense of spiritual obligation to share the Gospel message. In the process, by virtue of taking John Mark with them, discipleship/mentoring is also taking place.

Upon completion of their journey, some days later, Paul desired to return and visit the brethren in every city where they preached the word.[82] As Paul and Barnabas began to set out for their second missionary journey, Barnabas wanted John Mark to accompany them. However, because John Mark deserting them during the first journey, Paul refused to allow him to come along. The refusal by Paul caused strong tension between him and Barnabas and as a result they separated. Barnabas took John Mark and traveled to Cypress and Paul selected Silas and together they proceeded to do further missions. John Mark's act of desertion, as evidenced by Paul's response, can be construed as a lack of value for the opportunity that was provided and a lack of respect towards the ones who provided it. This lifts up an inherent response that can arise when it is perceived that the

[82] Ibid., Acts 15:36-41.

value and respect youth should demonstrate towards their elders and the opportunities that are afforded to them are not fully appreciated.

In response to Paul's reaction, Barnabas takes John Mark to Cypress where they both continue to do ministry together. Based on historical documents, and other biblical passages, this sense of calling, spiritual obligation and discipleship/mentoring by Barnabas to John Mark was the key to a successful collaborative ministerial endeavor. In order for this to take place, Mark needed to demonstrate a humble respect and honor towards Barnabas and exemplify a teachable spirit. This reciprocity of mutual respect affords John Mark, like Timothy, to be able to stand on the shoulders of wisdom and benefit from the relationship he had with his elders.

Years later, while under house arrest in Rome, Paul writes a second epistle to Timothy requesting that he (Timothy) brings John Mark with him to Rome "for he is profitable to me for the ministry." John Mark, previously rejected now profitable, his new beginning can be attributed to the benevolence showed toward him by an elder (Barnabas). Yet the extended opportunity by Paul doesn't go without John Mark's commitment and respect for the opportunities that were provided and the elders whom God used in his life. (2 Timothy 4:11) "From this point we gain no further information from the New Testament respecting the evangelist. It is most probable, however that he did join the apostle at Rome…ecclesiastical tradition affirms that St. Mark visited Egypt, founded the church of Alexandria, and died by martyrdom."[83]

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[83] Don Sween and Nancy Sween, *The Reference Bible* "Smith's Bible Dictionary: Mark, The Man" Condensed from Cambridge Bible for Schools.—ED, http://biblereferenceguide.com/study/mark.html. (accessed September 26, 2012)

In each biblical model, both age group has a responsibility to the other. The elders in the Old Testament were responsible for passing down their spiritual heritage to the younger generation (the generation who forsook God) – this can be referred to as discipleship and mentoring; and in the New Testament, the younger generation (represented by Timothy and John Mark) had a responsibility to be respectful to their elders – entreating them as fathers. The emphasis made is that those who are young should show affection and respect to older people.[84] The fact that Paul states that John Mark is "now useful"[85] in his closing letter to Timothy gives credence to the following statement made by Cicero in which William Barclay also references:

> It is, then the duty of a young man to show deference to his elders, and to attach himself to the best and most approved of them, so as to receive the benefit of their counsel and influence. For the inexperience of youth requires the practical wisdom of age to strengthen and direct it. And this time is above all to be protected against sensuality and trained to toil and endurance of both mind and body, so as to be strong…"[86]

In addition, the Old Testament paradigm portrays a spiritual collapse in the community of faith resulting basically from a lack of transcending values – the former generation failed to tell the story to the younger about the works God had done for Israel. On the other hand, the New Testament paradigm portrays a furtherance of the community of faith that is a result of intergenerational collaboration via discipling and mentoring relationships. In essence, the older generation, represented by Paul and Barnabus shared their faith with Timothy and John Mark. Also, when comparing the two paradigms, the younger

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[84] Barclay, *The Letters to Timothy, Titus, and Philemon*, 120.

[85] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), 2 Timothy 4:11

[86] Barclay, *The Letters to Timothy, Titus, and Philemon,* 120.

generation represented by John Mark and Timothy in the NT – and represented by the generation who forsook God in the OT, the future of both was influenced by the relationship they had with their predecessors. Despite the fact that OT paradigm is negative and the NT paradigm is positive, both equally demonstrate the importance of healthy intergenerational relationships and are therefore equally important.

Theological Paradigm

How does intergenerational collaboration fit within the framework of the church? The relationships that evolve from this type of dynamics, do they reflect the relational essence of God, are they found throughout the bible, and are they necessary? Perhaps the answer to these questions can be addressed through process of Systematics Theology. As inferred by Paul Tillich, "...the task of Systematic Theology is to explain the contents of the Christian faith."[87] Systematic theology has also been described as any study that answers the question, "What does the whole Bible teach us today?" about any given topic.[88] "This definition indicates that theology involves all the relevant passages in the Bible on various topics and then summarizing their teachings clearly so that we know what to believe about each topic."[89] In Grudem's definition of systematic theology, one studies various topics compartmentalized or grouped based on related passages of scripture. This method provides a way of approaching or addressing topics from a historical biblical, apologetic, and contemporary (culturally relevant) perspective.

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[87] Paul Tillich, *Systematic Theology: Vol. 1.* (Chicago: The University of Chicago, 1951), 34.

[88] Wayne Grudem, *Making Sense of the Church: One of Seven Parts from Grudem's Systematic Theology.* (Grand Rapids: Zondervan, 1994), 13.

[89] Ibid., 13.

Therefore, the author of this writing will explore the concept of "intergenerational collaboration" through the lens of Systematic Theology. More specifically, using the bible as a basic source[90], the author of this writing will examine the Theological history – as well as the nature and mission of the church as it relates to intergenerational collaboration thus answering the questions at the beginning of this section.

First, exploring the subject of Systematic Theology as it relates to intergeneration collaboration, observing Theological history, is easily ascertained that God is relational. The bible does not just contain theological truths but also historical accounts of God's relationship with man and womankind - beginning with Adam and Eve. In other words, "theology has a history…historical theology is the branch of theology that aims to explore the historical situations within which ideas developed or were specifically formulated. It aims to lay bare the connection between context and theology."[91] Considering the previously stated, the church has a theological history that can be traced back to the Old Testament. Before one can truly understand the nature and mission of the church through the lens of systematic theology, it is helpful to have a concept of the origins of its theological history. History about God's activity in the world and in the life of His people plays a major role the shaping of our faith. D. James Kennedy writes the following:

> …Gen. Lew Wallace, the author of *Ben-Hur: A Tale of Christ*…still holds the record for the most Oscars (eleven) in film history…Wallace was a skeptic…he

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[90] Tillich, *Systematic Theology,* 35.

[91] Alister E. McGrath, *Christian Theology: An Introduction.* 5th ed. (London: Wiley-Blackwell, 2011), 107.

> also set out to disprove the Christian faith. After several years of intense research, he became a Christian...[92]

> One of the best known apologists (defenders) of the Christian faith today is Josh McDowell, author of the immensely helpful *Evidence that Demands a Verdict*...as a college student, he was skeptical about Christianity's historicity…he spent some time on a study leave at the British Museum specifically to refute the faith. He thought the task would be simple…After a few weeks of intense study, he realized how wrong he was. He saw that the Christian faith is based on historical facts, available for everyone open-minded enough to discover them. After examining the historical evidence and seeing the changed lives of some college friends, he, too, became a Christian. For more than thirty years now, he has spoken all over the world to share the good news of Christ. He has argued in innumerable debates with unbelievers on issues related to Christianity, especially the historicity of Christ's resurrection, which is arguably the best attested fact of antiquity.[93]

The aforementioned articles by James Kennedy serve as examples of the impact that researching theological history can have on one's life. In both instances, each person (Wallace and McDowell) was skeptical about the Christian faith but in their research, they were persuaded otherwise. In the same manner, an observation of historical intergenerational collaboration within the community of faith can stimulate the awareness that this type of relational dynamic has always been God's idea – and lift up the importance and benefits of such relationships.

In the embryonic stage or blueprint development of the nation of Israel, God establishes a relationship with certain individuals – Abraham, Isaac, Jacob (Israel) and Joseph. It is through these individuals and their offspring, starting with Abraham, that a history of between God and a select group of people emerges. The covenant that God

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[92] D. James Kennedy, *Skeptics Answered: Handling Tough Questions about the Christian Faith.* (Sisters: Multnomah Publishers, 1997), 14.

[93] D. James Kennedy, *Skeptics Answered,* 14.

first initiates with Abraham contains several promises that are found in chapter twelve of the book of Genesis – a great nation, blessings, and a great name.[94] In Genesis chapter fifteen, there is also the promise of a son and land.[95]

Through the corridors of time, the promises God made to Abraham comes to fruition. From a historical theological perspective, God's interaction with man and womankind branches out from specific individuals (the patriarchs and their wives) to their decedents. In other words, the fulfillment of God's promise to Abraham occurs within a community - identified as "the Israelites" or in more contemporary terms "the people of God." The first five books of the Bible has been referred to as the "Books of Moses" (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) captures the beginning of this Divine and human relationship. Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, Ezra, Nehemiah, and Esther have been identified as the "books of history" which captures the evolution of this relationship. The book of Judges contains the Old Testament paradigm in which the writer based this project. The people whom God has delivered from slavery, called into a personal relationship with Him, and were recipients of His promises have violated the mandates by which they were to govern their lives. From a historical theological perspective, one can ascertain that relationships (personal and corporate) are important to God - both vertical (God's relationship with His people) and horizontal (the people of God's relationship with one another). Based on the historical record, God is constantly redeeming people for the sole purpose of calling them

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[94] *The Holy Bible: New International Version,* (Bellingham: Logos Research Systems, Inc., 2009), Genesis 12:1-7.

[95] *The Holy Bible: New International Version,* Genesis 15.

into a personal relationship with Himself.[96] Additionally, He is concerned with the relationships that we have with one another.[97]

From a historical theological perspective, the nation of Israel, as it is in its embryonic state under the leadership of Moses and Joshua, seems to provide a theological blueprint for the Early Church (in the book of Acts), and a theological blueprint of what churches today can pattern themselves after – because it is laced with people of various generations coming together for the primary purpose of worship, teaching, and discipleship. The collaboration of relationships were essential for the existence of the community of faith. Based on the theological history of the community faith (Israel), whenever there was a fracture in their relationship with God (vertical) and relationship with one another (horizontal), disunity and calamity would arise. An example of this is found in Numbers chapters thirteen and fourteen. In this account, Moses sent twelve men, two of them named Joshua (who was relatively younger than Moses[98]) and Caleb, on reconnaissance mission to Canaan and they were to bring back a report along with some fruit of the land. Upon their return, there was disunity regarding the report - Joshua and Caleb brought back a positive report but the other ten gave a bad report which caused such an upheaval amongst the Israelite camp that the people cried, and in anger spoke against God and Moses. Ultimately, as a result of their unbelief in God's promise that they would inhabit the land of Canaan, God did not allow those who were twenty years old and older to enter into the land – except for Caleb and Joshua. Therefore, the

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[96] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Exodus 3:12, 18; Deuteronomy 6:5

[97] *The Holy Bible: King James Version*, Leviticus 19:18.

[98] *The Holy Bible: King James Version*, Numbers 11:28.

community of faith remained stagnant for forty years and one by one, each person twenty years of age and above, died in the wilderness. On the contrary, whenever there was relational harmony, both vertically and horizontally, the community of faith would advance. An example of this can be found in Acts – there was unity in the community of faith – the people shared their possessions and fellowshipped together, the word of God was received, and the Lord added to the church daily.[99] This historical account as it relates to intergenerational collaboration emphasize the importance of the people of God working together in unity. Failure to do so could lead to Divine repercussions as with the children of Israel in the book of Numbers.

In essence, the historical theology of the church as it relates to intergenerational collaboration entails the dynamics of God's interaction with individuals – and relationships within the community of faith. God has a relational nature that is manifested all throughout the scriptures and even intergenerational mandates are given for how we are to relate to others – such as the ones given in Ephesians chapter five (fathers do not exasperate your children – children obey your parents) and 1 Timothy chapter 5 (rebuke not an elder, treat him as a father and older women as mother a mother – treat younger men as brothers – and young ladies with purity).

Second, having a fundamental understanding of the theological history of the church provides a foundation for understanding the nature of the church. Failure to understand the nature of the church can lead to a natural tendency to attach images, descriptions, purposes, and functions to the church that God never intended thus redefining its nature and mission - leading to a total misunderstanding of the church. This

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[99] Ibid., Acts 2:44-47.

perhaps results from what Mac Brunson and Ergun Caner refers to as a case of "Myopia," which is caused by spiritual nearsighted and shortsightedness. Some of indicators of Myopia related cases in the church are when members, or leaders failed to see the big picture because small obstacles (or self-will) obscure the view, knew the cost of everything but the value of nothing, was perpetually cynical, but sees themselves as "practical," and never saw beyond the cost and never realizes the investment?[100] An example of "Myopia" can also be found in the scriptures. Referring once again to Numbers chapters thirteen and fourteen, after the twelve spies returned from their reconnaissance mission in the land of promise and deliberating over their findings, one of their conclusions was that they were like grasshoppers in the site of the natives. The end result of this short-sightedness was that the overall negative report contaminated the congregation to the degree that their murmuring and unbelief caused them to forfeit the blessings that God promised to them – because they saw themselves as a congregation of "grasshoppers." In the context of this passage, the nature of the Israelite community was that they were a people who had been miraculously redeemed from slavery by a loving God, called into relationship with Him and one-another, and sent on a mission. Perhaps by having (and maintaining) a fundamental understanding (with conviction) their nature (who they are and what they are to be about), they could have inherited the promise land. In a similar fashion, it is the author of this writing's belief that if the church has a fundamental understanding (with conviction) of its nature (a group of individuals in relationship with God – and one another, whose mission is to make disciples) then there will be inherently intergenerational collaboration amongst the membership.

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[100] Mac Brunson and Ergun Caner, *Why Churches Die: Diagnosing Lethal Poisons in the Body of Christ.* (Nashville: Broadman and Holman Publishers, 2005), 77.

The relational nature of the church, can be attributed to the relational nature that exists within the God-head. Couple with the co-equality and co-eternality that exists between God, the Son, and the Holy Spirit, as evidenced in Genesis chapters one and two – and also John chapter one, there is also an intergenerational dialogue that exists. This concept is illustrated in various instances throughout the Gospels. For example, after Jesus is baptized, God speaks, "This is my beloved Son in whom I am well pleased."[101] - Jesus also refers to God as His "Father" in several passages.[102] God calls Jesus, "Son", and Jesus calls God, "Father". Theoretically speaking, this is intergenerational dialogue – Father acknowledges the Son – and Son speaks to the Father. Just as there is a unified intergenerational dialogue in the God-head, there is also must also be a "unified intergenerational communication" in the community of faith.

In addition, the nature of the church can be summed up as being two-fold: universal and local - invisible and visible. The invisible nature infers the complete body of Christ or the church as spiritual organism with many members but one body – and the visible nature infers a physical body of believers bound by space and time when members primarily gather for worship, teaching, preaching, practice the act of baptism and partake of the Lord's Supper.

John Calvin states the following regarding the invisible church:

> …by the name of Church is designated the whole body of mankind scattered throughout the world, who profess to worship one God and Christ, who by baptism are initiated into the faith; by partaking of the Lord's supper profess unity

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[101] *The Holy Bible: King James Version*, Electronic Edition of the 1900 Authorized Version. (Bellingham: Logos Research Systems, Inc., 2009), Mt 3:17.

[102] Ibid, Mt 15:3; 16:17

> in true doctrine and charity, agree in the upholding the word of the Lord, and observe the ministry which Christ has appointed for the preaching of it.[103]

John Wesley states the following regarding the visible church:

> What do you mean by the Church? A visible Church…is a company of faithful or believing people – *coetus crendentium* ["a congregation of believers"]. This is the essence of a Church and the properties thereof are (as they are described in the words that follow), "among whom the pure word of God is preached, and the sacraments duly administered."[104]

Having stated the previous, the intergenerational collaboration dynamic of the church is simply not confined to the local church body – rather it extends into the community and into the home, it is visible and invisible for as a part of the relational nature of God it is also universal and local.

Thirdly, not only does the church have a duel nature, it also has a mission. The overall mission of the church is to assist others in coming to a saving knowledge of Jesus Christ, make disciples, and equipping them to do the work of the ministry (which is essentially accomplished through the venues of discipleship and mentoring). Also, the mission of the church can be ascertained from its core responsibilities which are evangelism, discipleship, edification, teaching, exhortation, baptism, and the Lord's Supper all of which leads to the fulfilling of the Great Commission – which is to go and

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[103] Dr. Norman Geisler, *Systematic Theology: Church – Last Things* Vol. 4 (Minneapolis: Bethany House, 2005), 99.

[104] Dr. Norman Geisler, *Systematic Theology*, 100.

make disciples.[105] Through the Holy Spirit, the church (members of the body of Christ) has all the necessary resources to fulfill its mission.[106]

This leads to another perspective regarding the nature and mission of the church is that of "community" by J. Deotis Roberts: "Africans are saying that the "communion of saints" must include reverence for ancestors. The formula "Because I am, we are" is a powerful affirmation on Africa. The sense of family extends not only in space but in time. It reaches outward in terms of kinship to the living but moves backward in time as well. Thus, there is a communion between the living and the "living dead."

This example of community can be observed in the following scripture: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us…[107] The thought regarding this passages is that there are those who are already in Heaven observing the living and we are to be encouraged by the fact they have crossed over into Glory by virtue of their faith in God. We are to be encouraged as we (like Deotis Roberts stated) "move back in time" by reflecting on the lives of those who have lived a life of faith. Roberts also states, "…churches take on the character of a large extended family…The nature and mission of the church as extended family made up of believers in Christ is the context for a viable black ecclesiology"[108]

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[105] *The Holy Bible: King James Version*, Mt 28:19–20.

[106] Charles F. Pfeiffer, Howard F. Vos, and John Rea, *Wycliff Bible Dictionary* (Peabody: Hendrickson Publishers, Inc, 2000), 352.

[107] *The Holy Bible: King James Version, Heb 12:1*

[108] Roberts, *Black Religion, Black Theology*, 161-162.

Systematic Theology as it relates to intergenerational collaboration in church ministry is the operation or process by which the church carries out its mission. According to Steve Bond, "ministry in Christ's church looks like Jesus' ministry on earth. God the Holy Spirit, Christ's representative in the church gives a variety of roles and gifts to those in the church for the purpose of ministry. These include preaching, evangelism, teaching, pastoral care, and administration.[109] The Eerdmans Bible Dictionary supports Bond's concept by stating that, "The word group most commonly translated "minister" and "ministry" in the New Testament is *diákonos* "servant," *diakonía* "service, task," *diakonéō* "serve." Although these terms came to be used among Christians for the particular office of deacon or deaconess (Rom. 16:1; 1 Tim. 3:8–13; cf. Acts 6:1; also Phil. 1:1; RSV "servants"), they were also used more widely for Christian ministries in general.[110]

The biblical roots or fundamental practice for intergenerational collaboration in church ministry can be found in what God instructed the Israelites to do in Deuteronomy chapter six – to love Him, and teach his word.[111] This set of instructions given to Israel prior to them entering into the Land of Promise is referred to as the "Shema." "The Shema became for the people of God a confession of faith by which they acknowledged the one true God and His commandments for them. Later worship practice combined Deut. 11:13–21; Num. 15:37–41 into the larger Shema as the summary of Jewish confession. When Jesus was asked about the "greatest commandment," He answered by

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[109] Steve Bond, "Minister, Ministry" In, *Holman Illustrated Bible Dictionary*, ed. Chad Brand, Charles Draper, Archie England et al. (Nashville: Holman Bible Publishers, 2003), 1135.

[110] Myers, *The Eerdmans Bible Dictionary*, 721-22.

[111] *The Holy Bible: King James Version*, Dt. 6:4–9.

quoting the Shema (Mark 12:29)."[112] In this didactic, the Israelites (congregation) are instructed to love the Lord, teach God's commands to their children, talk about it (at home, and away from home), carry God's commands with them, and write them on the doorposts and gates. This didactic is also intergenerational for it is to be taught by the parents to the children: the experiences that the parents had with God were to be passed down to the children by way of teaching, mentoring, and testimony. [113]

Having stated the previous, the community of faith has a Divine responsibility to share their experiences to younger generations thus discipling, mentoring, and training them to do the work of the ministry. In addition, younger generations have the responsibility to respect and carry the spiritual torch their predecessors once held lest they in time forget about the One who is the true source of all their provisions, fail to serve Him, and waiver in the faith. Therefore, in order for members of the body of Christ to fulfill their mission, it is very important that there is a fundamental understanding of the theological history and nature of the church because without a proper understanding of what the church is and what it should be about will not only lead to applying or attaching images, definitions, meanings to the church that God did not intend, but also it would lead to the church not fulfilling the mission for which God created it. Having stated thus, whenever churches operate without a clear understanding or clarity of its theological history, its nature, and its mission then inadvertently they bring about their own crises of identity thus omitting the precepts of loving God, being a testimony, and teaching others (which is the core of the Shema). "He who participates in the Spiritual

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[112] "Shema" *Holman Illustrated Bible Dictionary*, 1481.

[113] *The Holy Bible: King James Version*, Dt. 6:20–25.

Community is united with God in faith and love."[114] Therefore, failure to transmit spiritual heritage rooted in the goodness and mercies of God results in a crises of identity for the people of God because they are at that point detached from their source of existence and subsistence.

In other words, crises stems from the root of the problem – the people of the church do not understand who they are, why they were created, and what the church is supposed to be about as they are a part of it. This definition of the church or the earliest form of the church can trace back to Israel as called them into being a "solemn assembly" out of Egypt. Their purpose ultimately, according to the Exodus record as we look at the first solemn assembly, was to worship God (referenced earlier). All that they do, their whole entire being, the manner of living all was to be about the sole purpose of worshipping God and God laid out the mandate or blueprint for how this was to be carried out. When reflecting on the book of Exodus, why God did free Israel to leave Egypt? It was not so they could obtain a qualitative life for themselves but the reason for being freed is "that they may serve me (the Lord) in the wilderness…"[115]

The Book of Judges provided a snapshot of the spiritual degradation of the people of God. In light of the spiritual condition of His people, His love for them never ceased. The Book of Judges also revealed the penalty for tolerance and passiveness regarding acts and issues that can sway one from the path of righteousness. Although God's compassion for Israel was never-ending, living a life apart from Him had grave repercussions. Israel, representative of the church, failed to fulfill its purpose and mission in the life of the generation which was the primary factor that lead to them falling away

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[114] Paul Tillich, *Systematic Theology Vol. III* (Chicago: The University of Chicago Press, 1963), 217.

[115] *The Holy Bible: King James Version*, Ex. 7:16.

from God. Like the Israelite community during the time of Moses and Joshua, the church is a body of people in relationship with God and one-another who – and has a nature and mission to function collaboratively and intergenerationally carrying a transformational potency that can change lives for eternity. Therefore, the church's testimony, teaching, discipleship, and overall relationships must be rooted in the understanding of what the church is, its purpose, and its mission in order to be effective. Also, the ministries of the church should impact the lives of the participants and those unto whom ministry is given. Having stated thus, when it comes to church ministry, relationships amongst and between the generations are important. Without a cohesive bond amongst and between generations within the church, the church becomes fragmented and inadvertently fails to fulfill the fundamental concepts of the Shema which entails teaching younger generations and being a witness to its community. Relationships in the church are essential for its future existence for it was founded on such – relationship with Jesus Christ through regeneration and relationship with people through assembly and coming together for the work of the ministry. Through the lens of systematic theology, this relational aspect of the church is tantamount to what Wayne Grudem refers to as the "Unity of the Church."

> There is a strong emphasis in the New Testament on the unity of the church. Jesus'goal is that "there shall be *one flock, one shepherd*" (John 10:16), and he prays for all future believers "that they may be one" (John 17:21). This unity will be a witness to unbelievers, for Jesus prays "that they may become *perfectly one, so that the world may know that you have sent me* and have loved them as you have loved me" (John 17:23)...live in unity because there already is an *actual* spiritual unity in Christ which exists among genuine believers. He says, "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Eph. 4:4-6). And though the body

> of Christ consists of many members, those members are all "*one body*" (I Cor. 10:17; 12:12-26).[116]

What coalesces the body of believers – both universal and local, and its premier hallmark is love. Jesus states: "…all men will know that you are My disciples, if you have love for one another."[117] The relationship that God initiated with His creation, the promises that flowed from Abraham to his offspring, redemption offered through Jesus Christ to all who believe, the birth of the church is all based on God's love. God is relational. The church by nature is relational. Its ministries are relational. This further emphasizes the importance of collaboration within the body of Christ at all levels.

Each generation in the body of Christ has a responsibility towards the other for within each generation there are gifts that are dependent upon the other.

> …there are many parts, but only one body. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the foot, "I don't need you!" No! Those parts of the body that seem to be the weaker are really necessary. And the parts of the body we think are less deserving are the parts to which we give the most honor. We give special respect to the parts we want to hide. The more respectable parts of our body need no special care. But God put the body together and gave more honor to the parts that need it so our body would not be divided. God wanted the different parts to care the same for each other. If one part of the body suffers, all the other parts suffer with it. Or if one part of our body is honored, all the other parts share its honor. Together you are the body of Christ, and each one of you is a part of that body. [118]

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[116] Wayne Grudem, *Making Sense of the Church: One of Seven Parts from Grudem's Systematic Theology.* (Grand Rapids: Zondervan, 1994), 56-57.

[117] *New American Standard Bible: 1995 Update* (LaHabra: The Lockman Foundation, 1995), Jn. 13:35.

[118] *The Everyday Bible: New Century Version* (Nashville: Thomas Nelson, Inc., 2005), 1 Co. 12:18–27.

In conclusion, the church is a body of baptized believers who has a history with God, a dual nature, and a mission. Understanding of its nature is essential for how the church sees itself and carries out its mission locally and abroad. Therefore, relationships within the community of faith are important – the first being each members relationship with God and then each members relationship with one other. The relationships must be rooted in love which means the church as one body reflects the love of God. However, the future of the church is highly contingent on how it transcends its experiences (theological history) with God to younger generations through discipleship and mentoring – as well as how it witness to the world. In order for this to be accomplished, unity within the fellowship is essential. "The church is one in essence, because it is founded on one gospel, united to one Lord and indwelt by one Spirit. Its unity is under constant threat because of the tendency to division that is inherent in fallen humanity, and needs to be continually maintained and actively expressed in fellowship."[119]

For the intent of this project, and based on the theological premise that has been established, the writer will further explore the intergenerational collaboration in church ministry as a method for church revitalization.

As the writer gleans over the historical and biblical foundation in light of the theological foundation of this writing, the following questions surface: First, is the manner in which older congregants worship God and communicate their faith attractive enough to overwhelm the influences of the Baals and Ashtoreths of today (which seem appealing and satisfies immediate temporal needs) have on younger generations? Second,

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[119] Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 1999), 7025.

even though God is worshipped on the average Sunday morning, what happens "when" young adults, youth, and children are exposed to the Ashtoreth's and Baal's of today?

> …major shifts have taken place over the last two generations in American religious life…those shifts have significant impacts in the lives of all generations. Because the younger generations have tended to turn away from the faith structures of their parents' and grandparents' generations, they are seeking to experience their faith in ways that look or sound different from their parents.[120]

This statement lifts the importance of the church having a sense of its history with God – which leads us to our final question. Finally, what can churches and parents do to show that God is just as relevant in everyday life as He is during the time of crises?

Referring back to the children of Israel who forsook God, the gods of the Canaanites appealed to the sensual, material, and immediate needs of the people (community at large) and was therefore worshipped as a means of invoking the provisions for the essentials of everyday life – food and rain. The actual practice of Canaanite worship involved sexual acts as a means of appeasing the gods to propel or invoke the fulfillment of the need for which worship to them was performed. This being the practice, the sanctity of marriage and commitment to the God of Israel, for the most part, was not upheld. In a similar fashion, in today's culture, the desire for material gain is sought after by way of appeasing people and powers to invoke the fulfillment of needs – to the detriment of the people of God not being fully committed to serving the Him and honoring one another… In response to the question, "What can churches do to show that God is just as relevant in everyday life as He is during the time of crises," David Watson lifts the idea of *Covenant Discipleship.*

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[120] Shawna Gaines and Timothy Gaines, *A Seat at the Table: A Generation Reimagining Its Place in the Church* (Beacon Hills Press: Kansas City, 2012), 25.

> There is no need to explore…the human will…some things are better done by two people than one. We find it in every walk of life. Meals tend to be better planned and cooked when there is more than one person at the table…Airline pilots doing a preflight check rely on each other's memory. Sanitary engineers need a team to drive and pick up at the same time. Mountaineers roped together for a climb, athletes pacing one another for a race, all need the help and support of others…anything subject to human limitation or error requires the collegial presence of another person to ensure reliability. It is a fact of life. Yet, as Christians, we persistently neglect to apply this principle to the basics of our discipleship…what is needed is some practical format for the exercise of costly discipleship…so that the leadership by example might once again impact the life and work of the church.[121]

Having stated the previous, to curtail worldly influences, intergenerational collaboration with "seasoned saints" (those who have a history with God) is essential. This intergenerational stimulation can be accomplished discipling others because the theological thrust needed to energize relationships between generations are primarily rooted in discipleship – followed by mentoring. According to the biblical record, the ultimate mission of those who follow Christ is to make disciples.[122] In order for the church to develop intergenerational relationships, discipleship must take place – for this is ultimately the mission of the church.[123]

> The Great Commission characterizes the life of the church. It sets the church apart from any other organization or institution. The church's mission is to make disciples for Jesus, and as the mandate implies, it is an awesome responsibility.[124]

Through the process of discipleship making, relationships are developed – both spiritual and social – this is evidenced in the relationship between Jesus and His twelve

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[121] David Lowes Watson, *Covenant Discipleship: Christian Formation through Mutual Accountability* (Eugene: Wipf and Stock Publishers, 1998), 16-17.

[122] *The Holy Bible: King James Version,* Matthew 28:19-20.

[123] Rev. Dr. Terry Thomas, *Becoming A Fruit-Bearing Disciple.* (Raleigh: Voice of Rehoboth Publishing, 2005), 28.

[124] Ibid, 33.

disciples. Considered as a "teacher or rabbi," Jesus was deemed as one who is an expert of the Mosaic Law.[125] Rather than the Twelve seeking out a teacher, which was the customer of their day, Jesus invited them to be His disciples.[126] Upon being called, they left all to follow Him,[127] became his students and were dependent upon Him. It was the custom of a disciple to live with their teacher, travel with them, observe all that they do, and listen to what they said.[128] Before His departure to Glory, Jesus instructed His disciples to go and make disciples.[129] The practice of making disciples was also carried out in the book of Acts. Considering the previously stated, the model for Christian discipleship is that one who is seasoned in the word of God makes a concerted effort to reach out and establish a relationship with others thus helping them to develop a relationship with Jesus Christ whereby they can grow spiritually – it then becomes the responsibility of the disciple to "Go" and duplicate the same process. From this, it can be inferred that discipleship stimulates intergenerational collaboration for customarily older adults or elders who have the wisdom of age coupled with Christian experience are able to disciple younger generations. Enveloped in this notion, the basis of this theological paradigm is furthered - historical theology, understanding of the nature of the church, and the mission of the church.

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[125] Ibid, 42.

[126] Thomas, *Becoming A Fruit-Bearing Disciple,* 44-45.

[127] *The Holy Bible: King James Version,* Matthew 19:27.

[128] *The Revell Bible Dictionary.* (Old Tappan: Fleming H. Revell Company, 1990), 298.

[129] *The Holy Bible: King James Version,* Matthew 28:19-20.

However, in order for discipleship and mentoring to take place thus stimulating inter-generational ministries for church revitalization, there must be genuine love, respect, and concern. Dwight Pentecost makes a classic illustration regarding this point:

> …love for one another is an indisputable proof that one is a disciple of Jesus Christ. "By this shall all men know that ye are my disciples." Underline that word *my*. Do you want to prove you are a disciple of Abraham? Produce evidence of circumcision. Do you want to prove you are a disciple of Moses? Observe the Sabbath. Do you want to prove you are a disciple of John? Be baptized. But it you want to prove that you are *My* disciple, then Jesus says, do it by loving one another.[130]

Having stated thus, there must also be a spirit of hospitality within the fellowship. The following statement was made by Shawna and Timothy Gaines in their book, *A Seat at the Table,* alludes to what happens when there is a lack of hospitality in the church, particularly towards young people:

> …a theme began to emerge…suggesting that young people didn't seem to fit in the established church. There were lots of other places where there youthful vitality and idealism were seen as an asset, while the established church tended to view it as a liability…Why did our churches always talk about ways of welcoming young people while the young people didn't feel as of their passion was as welcome in the church as it was in the other places? In something we saw as a sad trend, young people began taking their energy elsewhere, sensing that the church wasn't the place where they could truly engage a broken and hurting world.[131]

During a discussion with a colleague in the ministry, the author of this writing heard a similar statement, "The reason why young people don't come to church has nothing to do with the music or the way the pastor preach, it is because of the way they are treated – they just want to be accepted and want the older people to stop talking about them…"

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[130] J. Dwight Pentecost, *Design for Discipleship: Discovering God's Blueprint for the Christian Life.* (Grand Rapids: Kregel Publishing, 1996), 56-57.

[131] Shawna Gaines and Timothy Gaines, *A Seat at the Table: A Generation Reimagining Its Place in the Church* (Kansas City: Beacon Hills Press, 2012), 36-37.

When young people are either absent from the fellowship or inconsistent in attendance, intergenerational collaborative efforts become nearly impossible. The aforementioned emphasizes the need for loving intergenerational relationships to be developed within the church through the methods of discipleship end mentoring.

Discipleship helps one to grow spiritually and mentoring, more-less, helps one to develop socially and personally. Mentoring like discipleship requires that an experienced person develops a relationship with others, however, for the sole purpose of providing training, guidance or transmitting values, skills, advice, or ethics – this can be done generationally or intergenerationally. The mentor not only models, but he or she also engages the mentee in the process.[132] It is stated that in Augustine's mentoring of spiritual leaders that he would provide opportunities for them to listen to him preach and teach – and train them how to interpret the Scriptures as well as teach them to others.[133] "Through a program of reading facilitated by a private library, as well as through observing Augustine engaging regularly the enemies of the church, his men progressed toward becoming defenders of the faith."[134] Similar examples of mentoring relationship can be found through the bible – also as referenced in the NT biblical paradigm of this writing (Paul and Timothy, Barnabas and John Mark). Mentoring relationships provide training opportunities for potential future leaders of the church. Therefore, in order for churches (local body of believers) to survive, the development of intergenerational

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[132] Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* (Nashville: B & H Publishing Group, 2008), 21.

[133] Ibid., 151.

[134] Ibid., 152.

discipleship and mentoring relationships are essential – which is, once again, the mission of the church.

In summation, through the lens of systematic theology, the author of this writing lifted up the three aspects of intergenerational collaboration – historical theology, the nature of the church, and the mission of the church – which is discipleship coupled with mentoring. In light of historical theology, God is relational and relationships (both vertical and horizontal) are important to Him - which is evidenced in the scripture. The church must seek to understand its history, communicate its history, and develop relationships – both generational and intergenerational; regarding the nature of the church, the church is a loving and unified body of redeemed individuals with a mission; and with respect to mission, the church is to stimulate intergenerational relationships through discipleship and mentoring. Intergenerational collaboration is important because it serves as the glue that holds groups and organizations together. It is also important because relationships are important and the success of any endeavor that has two or more persons thrives on how well those individuals work together.

CHAPTER FOUR

METHODOLOGY

The title of the writer's project is documenting a process of design for intergenerational collaboration in church ministry. The immediate objective of this project was for the congregation to agree to engage in ministries or activities that involve cross-generational participation. The writer's hypothesis was that if each age group in the church would come together via interactive ministries then they can socially and spiritually empower one another which will help revitalize and preserve the church.

In most cases, the ability to relate from one generation to the next is overlooked, because usually no one deems themselves as one who cannot relate. As a result, inadvertently, it becomes the other person's job to understand. "Seeking first to understand then to be understood" is a challenge with most people, particularly in the church.[1] Furthermore, it has been stated that although people can be evangelized, baptized, and become a member of a church, it does mean that they will be intimately connected to the church by way of ministry involvement, make friends, or become a part of the fellowship.[2] So, in order to overcome this relational barrier, it would be helpful to utilize more collaborative ministries. Collaborative ministries enable the church to reach and interact cross generationally – as well as cross culturally. This is comparative to that of a biological family. In Dr. Samuel Proctor's *My Moral Odyssey*, the importance of family and the influence of adults on the lives of children are important to the shaping of

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[1] Stephen R. Covey, *The Seven Habits of Highly Effective Persons: Powerful Lessons in Personal Change* (New York: Simon and Schuster, 1990), 237.

[2] Gary L. McIntosh and Glen Martin, *Finding Them, Keeping Them: Effective Strategies for Evnagelism and Assimilation in the Local Church* (Nashville: Broadman and Holman Publishers, 1992), 75.

one's personhood.[3] Rev. Dr. H. Beecher Hicks essential illustrates the same importance of familial, church, and community relationships in his writing, *My Soul's Been Anchored.* In Dr. Hicks reference to Uncle Mugga, who was actually a woman, He illustrates the love and concern that she had for him, his siblings, and the children in the neighborhood. She is described as not being rich in terms of money and possessions but rich in love and faithfulness. Dr. Hicks states, "…everyone should have an Uncle Mugga. You need an Uncle Mugga in your life to love you just because you are there. Everybody needs and Uncle Mugga who is the living personification of what 'extended family' is all about".[4] This can only be accomplished via collaboration.

The goal of this study was to demonstrate that collaborative ministries can bridge age-gaps to strengthen churches. The context of this project is Anderson Road Baptist Church in Houston, TX. An aging congregation and community as well as disengaged young adults and youth have led to a decline in church attendance. Over a period of time, young adults and youth have drifted away from the church due to the lack of ministry relativism, the inability to connect with older congregants, and familial factors that inhibit regular attendance (parents not members, divorced parents, transportation, etc.) On the other hand, by the church at large, often times irregular attendance of young people is deemed as a lack of commitment. Having collaborative intergenerational ministries would aid seniors, young adults, and youth in working together whereby they can empower one another to a continual positive relationship both spiritually and socially which can help revitalize and preserve the church. The church (body of believers) plays a

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[3] Proctor, *My Moral Odyssey*, 23 – 24.

[4] Rev. Dr. H. Beecher Hicks Jr., *My Soul's Been Anchored* (Grand Rapids: Zondervan Publishing House, 1998), 37.

major role in serving as an extended family, particularly to those who are socially and economically challenged.[5] Therefore, in order to have a sense of belonging and ownership, it is important that each age group is able to view themselves as a part of the overall church and a vital force in the community. This is both spiritually and socially redemptive and can be accomplished in two phases. First, by implementing distinct ministries for seniors, young adults, and youth whereby each can have their own identity and voice. For the seniors, this could include a meals-on-wheels program whereby seniors of the church and community will be transported to the church twice a week for lunch and fellowship. For young adults, this could include a young adult bible study and outings to a local restaurant or a bowling night to stimulate fellowship. For youth, this would involve a Saturday fellowship, i.e., gathering at the church for activities and a bible lesson – or have an outing such as miniature golf. Second, it can be accomplished by mentoring and giving assigned projects. There should be a time when all age groups interact. Seniors in the church could be "prepared to mentor others less advanced in the spiritual life of faith, teaching them to live in the light of the eternal."[6] When an older person share words of wisdom with a young adult or youth, it is a way of passing a piece of life to help make another life better.

> Today's church fails to recognize sufficiently the unique resource available in its senior members. Rather than being viewed as the age group that only needs to be cared and provided for, our elders should be heartedly engaged in the inner workings of the church, lending their seasoned areas of expertise, particularly in the area of faith, to those still trying to figure out this thing called *life*. The biblical example of the old leading the young has somehow been reversed in our current society; it is time to correct that fatal misdirection. As older persons continue to live healthier and longer lives, they are uniquely positioned to assume leadership

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[5] Franklin, *Another Day's Journey*, 83.

[6] Houston and Parker, *A Vision for the Aging Church*, 89.

> roles in rebuilding our families, churches, and communities. The Bible is filled with examples of God-appointed ministries in which the elderly advised and led the younger in successfully completing the work of the Lord.[7]

Coupled with the value in senior congregants, Anne E. Streaty Wimberly points out that "three major themes appear in the stories of the youth. One theme focuses on youth's need for validation. The second draws attention to suffering engendered by oppressive circumstances. At the heart of the third theme is resilience…All youth have a need for validation of themselves as a person of worth…Youth form meanings or make sense of themselves and their surroundings on the basis of the kind of recognition they receive from others and their surroundings" [8] Regarding oppressive circumstances, "adolescents' experiences of oppression heighten their sense of vulnerability and awareness of their limitations…moral agency is especially needed for undervalued youth coming of age in a hostile environment of ambiguous choices and relational estrangement."[9] With respect to resilience, "we must neither underestimate the resilience of …youth nor must we fail to identify it, promote it, and support it."[10]

Senior congregants can serve as a support system to youth in order to foster validation, and healthy methods for handling oppressive circumstances. "The creation of support systems that will be the 'shock absorber' and legitimize the personhood of youth as well as promote their positive interaction within family, church and community is critical."[11] Support systems are important because they help people to not feel like they

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[7] Houston and Parker, *A Vision for the Aging Church*, 48.

[8] Wimberly, *Keep-It Real*, 27 – 28.

[9] Ibid., 29.

[10] Ibid., 30.

[11] Wimberly, *Keep-It Real*, 31.

are alone by providing a safe haven for opening up to discuss any pain they may have experienced – as well as opportunity to receive words of healing and restoration.[12] In addition to the previously stated, when a young person spends time with an older adult, it can facilitate encouragement and respect. In essence, both groups contribute to the spiritual and social well-being of each other. Lives connecting reciprocating encouragement, respect, and love creates a force that strengthens families, churches, and communities. "Intergenerational faith experiences uniquely nurture spiritual growth and development in both adults and children."[13]

In addition, when a young person spends time with an older adult, it is an act of encouragement and respect as well as can contribute to the well-being of the older person. An example of this can be found in 2 Timothy 1:5, as referenced in the Biblical Paradigm section of this writing. In this passage, Paul is encouraged by the faith of Timothy while he is imprisoned in Rome. Lives connecting reciprocating encouragement, respect, and love creates a force that strengthens churches and communities.

> Just as with one's natural children, when they grow up, the relationship is more friendship than childish dependency. So too the spiritual elder should be willing to become more a friend than an advisor, for both people are seeking to live under God's will and service. Then mutuality, communion and reciprocity begin to widen the horizon of trust respect, and Christian love within the fellowship of the one body-in-Christ. There young and old, children and parents, are embraced into a greater wholeness, all participating…[14]

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[12] Barnier, *Engaging Today's Prodigal*, 100.

[13] Holly Allen and Christine Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship* (Downers Grove: IVP Academic, 2012), 47.

[14] Houston and Parker, *A Vision for the Aging Church*, 86.

Examples of some of the things that could be consistently done at Anderson Road Baptist Church to create this reciprocal effect are for youth to assist women in rolling bandages for White Cross and men with building maintenance, inviting the older congregants assist with youth activities, or after school tutoring, and hosting a movie night, starting a food pantry for needy families in the community and asking the youth to serve the meals. The overall objective is threefold which is to strengthen relationships across generations thus reviving and preserving the church and community; fortify the gateway for effective mentoring, discipleship, missions, and evangelism thus fulfilling the Great Commission; Answers the key question, "How to do effective ministry with senior congregants?"

The interventions implemented were six weeks of lessons and sermon that focused on discipleship and mentoring with a culminating workshop. The first three weeks of lessons were taught during Wednesday night Bible Study and covered *What is Discipleship*, *Biblical Models of Discipleship* and *The Importance of Making Disciples and How to Do It*.

This series of lessons was followed by a Sunday morning sermon on discipleship entitled: A Divine Assignment based on Matthew 28:18-20 which states, "And Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.' Amen."[15]

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[15] *The New King James Version*, Mt 28:18–20.

The second six weeks of lessons were also taught during Wednesday night bible study and explored *What is Mentoring*, *Biblical Models of Mentoring* and *The Importance of Mentoring and Why should we do it.*

This series of lessons was followed by a Sunday morning sermon on mentoring entitled: The Power of a Second Chance based on 2 Tim. 4:9-18 which states:

> Be diligent to come to me quickly; for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia. [11] Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. And Tychicus I have sent to Ephesus. Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments. Alexander the coppersmith did me much harm. May the Lord repay him according to his works. You also must beware of him, for he has greatly resisted our words. At my first defense no one stood with me, but all forsook me. May it not be charged against them. But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. Also I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen![16]

A ministry workshop on discipleship and mentoring was held to culminate the six weeks of lessons. During the workshop, Effective Discipleship and Mentoring, How Churches Die, Discipleship and Mentoring Lab and The Need for Collaborative Ministries was addressed.

The overall purpose of the lessons, sermons, and workshop was to educate and lift up the congregation's consciousness as a redeemed body to its obligation in fulfilling the great commission. In addition, it was anticipated that a need to reach cross-generationally will develop in order to strengthen relationships in the church thus stimulating a willingness to work cross generationally that will lead to intergenerational collaboration in church ministry. During the course of this process, the author

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[16] Ibid. 2 Ti 4:9–18.

documented a model for intergenerational collaboration in church ministry which involves discipleship and mentoring. These are key elements found in scripture which are often neglected when seeking to minister cross-generationally and develop future leaders in the church. In addition, discipleship is "a specific means for people to growth in their faith."[17] Therefore, the church must be intentional discipleship and mentoring because it is critical not only for the future of the church but also for the spiritual development of its members. As stated by John Maxwell, "…growth and development of people is the highest calling of leadership."[18]

The results of the lessons, sermons, and workshop was measured based on credibility, transferability, dependability, and confirmability.

> The credibility criteria involves establishing that the results of qualitative research are credible or believable from the perspective of the participant in the research. Transferability refers to the degree to which the results of qualitative research can be generalized or transferred to other contexts or settings. Dependability emphasizes the need for the researcher to account for the ever – changing context within which research occurs. Confirmability refers to the degree to which the results could be confirmed or corroborated by others.[19]

In order to evaluate the effectiveness of the project, a process of data triangulation was implemented. Information was collected and evaluated from three different sources - pre and post test, questionnaires, and interviews.

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[17] Pope, *The Intentional Church*, 211.

[18] John C. Maxwell. *Developing the Leaders Around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson Publishers, 1995), 111.

[19] William M.K. Trochim, *Qualitative Validity: Research Methods Knowledge Base* (2006)

CHAPTER FIVE

FIELD EXPERIENCE

Prior to the commencement of the project, the writer introduced what he was doing to the administrative board of the church. The board welcomed what the writer presented believing that it would benefit the congregation. During the development phase of the project, several categories of individuals were interviewed. The categories consisted of: senior members who worked with youth, young adults who currently attend the church, members who left the church and the church planting pastor.

Also during the development phase, the church called an Intentional Interim Pastor to assist the church until they were ready to call a permanent pastor. The writer met with the Interim Pastor to share with him the project and it was well received and perceived as a useful instrument to building a foundation for the future ministries of the church. With the support of the administrative board and Interim Pastor, the writer proceeded to implement the project.

To give further clarity to the project, an introductory message was given during a Sunday evening that closed with references made to the book of Ezra. Parallels were made to collaboration and revitalization which is found in the book of Ezra as the Israelites had to work together to reconstruct the temple. The message stimulated interest in the project as the people looked forward to how they could participate as a "reference church" or a church others can look upon as a model for intergenerational collaboration that stimulates revitalization.

The avenues of discipleship and mentoring were explored to heighten the consciousness for intergenerational collaboration – as well being as identified as one of the major relational factors that have led to a minimum number of young people in the church.

Overall, the congregation was receptive to taking pre-test and post test, answering a questionnaire, and attending a workshop. The average Sunday morning church attendance is around 40. Out of 40 approximately 12 are on the administrative board. Eight pre-test were given to administrative board members who were in attendance during a Saturday meeting and a few were passed out to members after a Sunday morning worship service. A total of 15 pre-test were filled out and turned in.

Prior to the series of lessons on discipleship and mentoring, for the most part there was ambiguity regarding the subject matter. Not many were able to clearly define the meaning of either discipleship or mentoring. In addition, very few claimed to have been either discipled or mentored – and very few claimed to have either discipled or mentored anyone else. However, the lessons and sermons proved to be credible. After the first series of lessons on discipleship, a sermon on discipleship was preached and during the invitation, 9 people came forth and made a commitment to discipleship.

The project proved to be transferable. The concepts taught were implemented during a discipleship and mentoring workshop utilizing the context of a work environment between employer and employee and as well as an academic context between teacher and student. Participants were able to apply what they learned to each context. In addition, the Interim Pastor suggested utilizing the lessons used during the project for future discipleship training courses.

In measuring the dependability of the principles taught during the course of the project, two settings were observed: church and the home of the researcher. After a series of lessons were taught and messages were preached regarding discipleship and mentoring by the researcher, numerous prayers for outreach were made during Bible Study, commitments were made to discipleship, and the researcher was compelled to witness to his son - his son made a profession of faith and was baptized.

To verify confirmability, data triangulation was used. The source of data derived from pre and post test, a questionnaire, and interviews/observation. After the series of lessons and sermons, it was observed that the members had a clearer understanding of discipleship and mentoring. Their level of consciousness was raised regarding reaching out to others and developing mentoring relationships. There was a great interest in the lessons: several who were not able to attend the bible studies asked for a copy of the lesson; overall average Bible Study attendance was 10 people, which is a good number for the researcher's context; and transcripts of the information the researcher presented regarding *The Need for Collaborative Ministries* during the workshop were requested.

Week One: Bible Study started at approximately 7:00 P.M. Ten people were in attendance. The study lasted about 1.5 hours with a high level of participation and ended with a period of prayer. The lesson taught was entitled *What is Discipleship?* See appendix for lesson.

Week Two: Bible Study started at approximately 7:00 P.M. Eight people were in attendance. The study lasted about 1.5 hours with a high level of participation

and ended with a period of prayer. The lesson taught was entitled *Biblical Models of Discipleship?* Examples from the Old Testament and New Testament were explored. See appendix for lesson.

Week Three: Bible Study started at approximately 7:00 P.M. Thirteen people were in attendance. The study lasted about 1.5 hours with a high level of participation and ended with a period of prayer. The lesson taught was entitled *The Importance of Making Disciples and How to do it.* See appendix for lesson.

Week Four: Bible Study started at approximately 7:00 P.M. Eleven people were in attendance. The study lasted about 1.5 hours and ended with a period of prayer. The lesson taught was entitled *What is Mentoring?* As the lesson was opened, it was discussed that the origins/concept of mentoring derived outside the community of faith and did not originate as a biblical concept. It was noted that because of this, that there was some initial hesitance on discussing the subject since the term "mentor" did not leap from the pages of the bible. See appendix for lesson.

Week Five: Bible Study started at approximately 7:00 P.M. Nine people were in attendance - was a decline compared to the previous week's attendance. The study lasted about 1.5 hours with a high level of participation and ended with a period of prayer. The lesson taught was entitled *Biblical Models of Mentoring?*

Examples from the Old Testament and New Testament were explored. See appendix for lesson.

Week Six: Bible Study started at approximately 7:00 P.M. The lesson taught was entitled *The Importance of Mentoring and How to do it?* See appendix for lesson. Fourteen people were in attendance. Based on the attendance compared to the previous week and the hesitance to discuss mentoring, since it didn't originate as a biblical concept, this week's attendance rose after exploring biblical models of mentoring the previous week. The author concluded that it is important for people to understand concepts such as mentoring as it relates to the scriptures. To add, based on questions and answers, maybe one or two of those who attended the bible studies were personally mentored at some point in their lives – others did not either have a clear concept of the term or have never mentored anyone. The study lasted about 1.5 hours with a high level of participation and ended with a period of prayer.

Beyond the lessons and sermons preached by the researcher, sermons were preached by the Interim Pastor regarding outreach. The pastor also began a Bible Study teaching through the book of Acts. Prayers were made by the members regarding outreach. Greater clarity was demonstrated regarding the state of the church and what steps should be made in order to achieve greater intergenerational collaboration. The average Sunday morning attendance is around 40. Out of 40, approximately 20 attended

the workshop – others could not attend due to schedule conflicts. All attendees stayed for the entire workshop.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

In reflection, it is interesting to note that prior to the project many of the participants were already familiar with the terms discipleship and mentoring and over the years had been encourage to practice both. However, the ability of the participants to explain each term was vague. Yet, there was a spirit of willingness to learn. In addition, there were many who had never been either mentored or discipled – neither have many of them done the same. It can be concluded that far too often, it is assumed that people are able (and willing) to carry out that in which they have been taught. In addition, what is desired (church growth – in the researcher's context), how to make it happen is not always understood. The Lord's instrument for creating unity and stimulating growth in the body of Christ is discipleship. Unless the people of God have a fundamental understanding of whom they are, their purpose, and mission ambiguity regarding each and a failure to fulfill each is almost certain.

It is imperative that church leaders do the work that is necessary to not just develop lessons and sermons to communicate information but take time to make sure that what is being communicated is what Dr. Crawford Kimball (former pastor of Greater Good Hope Baptist Church in Houston, Texas) coins as "portable". In other words, the hearers must be able to understand, implement, and carry what has been presented with them wherever they go. In addition, far too often, churches leaders look for programs to stimulate numerical and spiritual growth. Church goers also look for churches with programs/ministries that peeks their interest. As a result, both tend to give little attention to that which is most important - relationships. J. Mark Fox, author of *Family* -

Integrated Church, infers that programs have their place but tend to be divisive. "God works through people and not programs."[1] After about nine months since the project was completed, the author endeavored to emphasize mentoring and discipleship during the week of Neighborhood Bible School (NBS). At the NBS meetings, the following goals were committed to prayer. Decisions would be made by attendees to accept Christ as savior during week of NBS. Church attendance would be expected to increase by five percent and at least one family joins the church.

During the week of NBS, approximately 19 students were identified as either not having a church home, or have not accepted Christ as Savior. At the time of this writing, two accepted Christ as Savior and are candidates for baptism. A couple of other youth have attended Sunday School and church service. The author has also sponsored a movie night that was well attended by the members and some of the children who attended NBS. In addition, the women's group sponsored an "Old Fashion Picnic." Everyone had a great time – youth from the community and older congregants played games together. To add, the church is also sponsoring a family game night and preparing a spaghetti dinner for the youth in the community with the intent for them to invite their families. During the church board meetings, the older congregants have shown willingness to reach out to the youth via their desire to have a family game night and prepare a spaghetti dinner for the youth in the community with the intent for them to invite their families. Finally, the youth have been attending church, and Sunday school with more regularity.

In reflection, the author surmises the collaboration or the bridging of generations for church revitalization church must be intentional and requires time and patience. The

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[1] J. Mark Fox, *Family-Integrated Church: Healthy Families, Healthy Church.* (Elon: Xulon Press, 2006), 58.

stated results did not manifest until approximately nine months after the project was implemented. During the in-between time, plans were made (as stated regarding NBS), prayers were offered, sermons were periodically preached regarding commitment and discipleship, and an Outreach Committee was formed. It has also been observed that when a congregation does not intergenerationally collaborate on a regular basis or not at all, then one or a group of individuals (in most cases) must take the lead to make it happen – and will often times suffer the blame when it does not happen. It is ascertained that the "blaming" can sometimes occur when cross-generational relationship building is not a true core interest (although it may be a stated belief) of the congregation.

APPENDIX A

PROJECT INTRODUCTION

Introduction to DMin Project:

ARBC on 7/22/12 during evening service....

Introduced to the church board on July 21, 2012 was a Pre-Test for my Doctor of Ministry Project. This Pre-Test is a critical component for the formulation of my project because it is will help me to shape the project itself. The Project is entitled ***Documenting a Process of Design for Intergenerational Collaboration in Church Ministry - Revitalizing and Preserving the Church through Collaborative Ministries***. At the end of the project, which will culminate with a workshop, there will be a Post-Test given to measure its effectiveness.

It was asked that the questions be answered openly and honestly and don't write names on the test. There are a lot of churches (large and small) just like Anderson Road who desire to grow numerically and spiritually. So, the expected outcome is two-fold. First, an agreement to implement collaborative ministries whereby each age group in the church would via interactive ministries to socially and spiritually empower one another which will help revitalize and preserve the church. Second, extrapolate a model for other churches and individuals to glean upon as a reference for church revitalization and preservation. In addition, this endeavor is in fulfillment of the doctorate of ministry requirements for the project has to take place within my ministry context.

So, as we move forward, there are several questions we want to address that will perhaps help to bring further into the light exactly what we are seeking to accomplish.

1. What is meant by revitalization?
2. What is meant by preserving?
3. What are Collaborative or Inter-generational Ministries?

Anderson Road, like any other church, in its own history naturally produces a histogram. The histogram inadvertently shows how the church has ascended, peaked, descended, and remained neutral or flat-lined over a period of time. All churches have their periods of ascending and descending. Anderson Road Baptist Church does not have an uncommon situation or risk factor. However, over the years, attendance and participation has weighed heavily upon many of us. Regardless of how or why the numbers have declined, the fact remains that things are not as they used to be. Therefore, attempts have been made to slow down the descending and pull back the ministry throttle (if you will) so that the feared downward progression of the church would move to an exciting looking upward. So, in my contextual analysis of the church, three words leaped out and they are revitalization, preservation, and collaboration.

First, revitalize means to bring back to life. The idea is that of a heart attack or drown victim who is resuscitated by means of CPR (cardiopulmonary resuscitation - An emergency procedure in which the heart and lungs are made to work by manually compressing the chest overlying the heart and forcing air into the lungs. CPR is used to maintain circulation when the heart stops pumping, usually because of disease, drugs, or trauma). Often times when CPR doesn't work, if available, a defibrillator is used. (an electronic device that applies an electric shock to restore the rhythm of a fibrillating heart 'or a heart that is irregularly or not beating').

Second, preservation means to protect and prolong. It answers the question, how do we keep what we have right now in existence – in the context of what we are talking about now – how do we keep the church alive? This question also brings to us to the reality that a church (a fellowship – a congregation) can also die. Not only can a

congregation come to point whereby it physically ceases to exist, but there may be a church building, there may be people in the church building, but the church can still be dead. Preservation as it relates to this project carries the idea of a woman picking and peeling pears to make pear preserves. After peeling them, she washes them off, places them in a pot of boiling water. As they are boiling, they begin to breakdown into a jelly or jam like texture then she dashes some sugar into the pot to sweeten this concoction. By the time she finishes, she has a pot of sweetened sugar-crystalized pears basting in jelly-like syrup that was produced as they were boiling in the pot. In most cases, this woman is not going to eat all of this at once. So, in order to keep it, it needs to be preserved. Therefore, she gets out what is called a mason jar or several mason jars. A mason jar is a molded glass jar used in canning to preserve food. The mouth of the jar has screw threads on its outer perimeter to accept a metal ring (or "band"). The band, when screwed down, presses a separate stamped steel disc-shaped lid against the rim of the jar. An integral rubber ring on the underside of the lid creates a hermetic seal (or air tight seal) to the jar. She would then fill the jars up, press a disc-shaped lid against the rim of the jar creating an airtight seal to the jar, then screw down the band to lock-in the hermetic seal. This is all done to help protect and preserve the pears. Likewise, the life of the church is precious, and efforts have to be made to protect and prolong it through the process of preservation.

Well, how is revitalization and preservation accomplished? It is accomplished through collaborative ministries. So, what is meant by collaborative ministries? Collaborative ministries are different offices comprised of different age groups that work together (not independently) to accomplish the overall mission of the church. In the

context of Anderson Road Baptist Church, an example would be youth and adults working as one unit (going into the community as one unit) on a consistent bases making disciples. Another example could be a mass choir comprised of youth, young and senior adults. The last example could be that of senior adults and youth participating in a craft to foster empowering, discipling, and mentoring relationships.

The second group of exiles returns to the Land – revitalization and preservation through collaborative ministries. Jerusalem (the church and people) had suffered great loss and were in need of revitalization. We discussed this over the past several weeks and now they are in need of preservation. How are they going to protect and prolong that which has been revitalized? God has already given the church the tools for revitalization – those tools are called people. And, saved people have spiritual gifts that were endowed upon them by the Holy Spirit during the time of conversion. These gifts are for the promotion of God's kingdom.

7 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, [2] The son of Shallum, the son of Zadok, the son of Ahitub, [3] The son of Amariah, the son of Azariah, the son of Meraioth, [4] The son of Zerahiah, the son of Uzzi, the son of Bukki, [5] The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: [6] This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. [7] And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. [8] And he came to Jerusalem in the fifth month,

which *was* in the seventh year of the king. [9] For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him. [10] For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments. [1]

[1] *The Holy Bible: King James Version,* Ezra 7.

APPENDIX B

BIBLE LESSONS

Lesson One
Topic: What is Discipleship?

General Overview

Unfortunately, not all who belongs to a church family have been discipled – either due to neglect, nuances within the fellowship they are a part of, and/or by way of their own actions. In the previous statement, three distinct reasons were given whereby one may not experience discipleship and they are as follows:

1. Neglect – no one takes time for / interest in the spiritual welfare of the individual or the individual is simply discounted. Or, if one does not indicate that they need special spiritual attention, it is perceived that they are doing alright or can fend for themselves and are therefore neglected. Neglect also takes place a result of age perception or presumption (ex. If someone joins a church based on Christian experience or a senior adult says that are a Christian and has been a member for over 20 years). In most cases, it is presumed that if one regularly attends church and/or some form of bible study then they are faithful and as a result are inadvertently neglected when it comes to being discipled
2. Nuances of the fellowship they are a part of – the interests of the leadership may not be discipleship oriented, other issues / ministries may be of greater importance, the idea of discipleship may not be scripturally based and therefore misdefined or not defined at all
3. By way of their own actions – when opportunities for discipleship are available, the student is non-committed, sporadically attends

To add, many have a difficult time making disciples because they themselves have not personally experienced being discipled. Instead, for the most part, their ecclesiastical (church) experience unfortunately never moved beyond the level of simply being a "member". It is possible to be in a position of leadership and never have been discipled. *Example 1: Those with certain skills sets by way of employment or specialized training*

grafted into similar roles in the church because their skill sets were transferrable. Example 2: Those placed in positions of leadership based on natural talents (not spiritual gifts). Singing is not a spiritual gift – neither is cooking – as well as arts and crafts. Although those who possess natural talents and transferrable skill sets are a valuable asset to the body of Christ, it is important that those individuals are saved and are growing in the faith.

Two of the main hindrances when it comes to church growth (numerically and spiritually) is the lack of evangelism and discipleship. Therefore, it is incumbent upon every church body that desires to have a future to practice the biblical mandate: "Go and make disciples". (Matthew 28:19-20 ASV)

Discipleship Defined:

According to the Revell Bible Dictionary, a disciple is described as a learner or student. In the Greek definition, a disciple is defined as one who follows one's teaching. Based on the definition of the word "disciple," the word discipleship is a noun which denotes a thing that can be achieved or obtained.[1]

Webster's Dictionary defines the word "disciple" as follows:
One who accepts and assists in spreading the doctrines of another: as

a **:** one of the twelve in the inner circle of Christ's followers according to the Gospel accounts

b **:** a convinced adherent of a school or individual

History of Discipleship:

The concept of Christian discipleship and the practice of making disciples by John the Baptist and Jesus Christ has its origins in Judaism. According to the Revell Bible Dictionary, in 1st century Judaism religious leaders received their training through a well defined system. Recognized rabbis (teachers) attracted disciples who lived and studied

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[1] Fleming H. Revell, *The Revell Bible Dictionary.* (Old Tappan: Fleming H. Revell Company, 1990), 297-298.

with them. The rabbi provided support for his students and they (students) devoted full time to serving the rabbi and learning from him.

The goal of discipleship was that the learner would not only master what his teacher knew but also become like him in piety. See reference scriptures below.

[40] The disciple is not above his teacher: but every one when he is perfected shall be as his teacher. (Luke 6:40)

[13] Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. (Acts 4:13)

The previously stated scriptures raises a very critical question. In some instances where the disciple is not fruitful, is the end result of the discipleship training a reflection of the teacher?

Membership mis-defined as discipleship

When a person becomes part of a church family, there is a tendency for them and others to presume that they are automatically part of a community of ecclesiastical scholasticism whereby the tenants of the faith and message of the Gospel will by virtue of just being present on any given Sunday become a part of them. This misconception is largely due to one of the following reasons:

1. lack of teaching
2. not being present when teaching is taking place.

Having stated thus, becoming a member of a church doesn't mean that one will be, is, or has been discipled.

Difference between membership and discipleship

There is a clear distinct difference between members and disciples. In most cases, people place their membership at a church based on the privileges and serve based on privileges presented to them – this is coupled with the nuance of them per se sensing the

leading of the Holy Spirit. On the other hand, disciples are not privilege oriented – although some privileges may factor into their level of commitment. Most people join church expecting some type of privilege or opportunity – whether they are intrinsically tied to the overall vision and mission of the church or not. Those privileges can range from joining a dynamic choir, helping out with the children's ministry, times of service, the aesthetics of the church, friendships within the fellowship, and so on. Considering the previous, most people join church at the Membership Level and many unfortunately stay at the Membership Level due to not being discipled. Overall, churches today are suffering due to a consumerism mentally that is born out of the nuances of membership that never crosses over to discipleship… Sometimes this show up in the following ways:

1. I am not going to xyz because no one is going to be there
2. I am not joining because they don't have a choir
3. Negative talk about the church but no hands lifted to make things better

The church has a responsibility to minister inwardly (to its members) also referred to as edification and equipping. In addition, the church has a responsibility to minister outwardly (to the community and utter most parts) also referred to as evangelism and missions. The core of ministering inwardly can take on many forms but the most important that is often neglected is discipleship.

The role of the church regarding membership versus discipleship

The choice between membership and discipleship is the responsibility of the church (profession Christians) and the one who has become a member of the church family. Some will rather stay at the membership level. However, there are others whom the church fail to disciple and inadvertently (sometimes purposely) marginalize into constant membership thus inhibiting the spiritual growth of the persons involved.

As much as many may not want to admit, members are simply just another number on the church role, another body in the building, and their commitment to the church typically never moves beyond Sunday morning church attendance. However, in

most cases, they are still expected to be committed to the church in terms of attendance, participation, and giving.

In addition, churches that focus on membership tend to be numbers focused instead of "others" oriented. One good barometer to help gauge whether or not there is a greater emphasis placed on "numbers" versus "others" is that you may frequently hear variations of the age old question, "How many did we have?" As a result, ministries, decisions, and even moral of the congregation and leadership will tend to acquiesce to numbers. Although numbers are important, it should not be the focus when it comes to being discipleship oriented. A church that cares for and love its members, treat the members like disciples – and as friends…

[13] Greater love hath no man than this, that a man lay down his life for his friends.
[14] Ye are my friends, if ye do the things which I command you.
[15] No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made known unto you. (John 15:13-15 ASV)

In the above passage, Jesus referred to his students (disciples) friends based on the following three things:

1. Because of His (Jesus's) great love, He gave His life for His friends ***Sacrifice***
2. Obedience to His commands ***Expectation***
3. All things that He heard from the Father was made known to the disciples ***Transposition***

Summary on Discipleship:

Discipleship does not take place via ecclesiastical osmosis. In other words, one doesn't take on the mind of Christ, learn the fundamentals of the Christian faith and message simply by attending a Sunday morning service. Based on the definition and origins of the word disciple, in discipleship, there is an intentional relationship forged between teacher and student with the sole intent of the teacher pouring wisdom and their manner of life into their students. The teacher takes responsibility for the wellbeing and spiritual education of his or her students – to the degree that the student would be able to emulate their life and wisdom. The previously stated takes a grave degree of time love, and patience more so from the teacher than the student. True discipleship evokes friendships within the church and inadvertently puts the church body on one accord.

Lesson Two
Topic: Biblical Models of Discipleship

In the previous lesson, we discussed the core of discipleship – what is it?
According to the Revell Bible Dictionary, a disciple is described as a learner or student. In the Greek definition, a disciple is defined as one who follows one's teaching. Based on the definition of the word "disciple", the word discipleship is a noun which denotes a thing that can be achieved or obtained.
Webster's Dictionary defines the word "disciple" as follows:

One who accepts and assists in spreading the doctrines of another: as

a : one of the twelve in the inner circle of Christ's followers according to the Gospel accounts

b : a convinced adherent (supported or believer) of a school or individual

The Biblical Discipleship Model has scriptural overtones and comprises of a teacher to student relationship.

The first biblical models of discipleship are found in the Old Testament.
Baker's Evangelical Dictionary describes biblical discipleship as being *Called to a Relationship with God.*

> The roots of biblical discipleship go deep into the fertile soil of God's calling. That calling is expressed in the pattern of divine initiative and human response that constitutes the heart of the biblical concept of covenant, manifested in the recurrent promise, "I will be your God, and you shall be my people."... God has called his people to represent him on the earth, to be with him in every circumstance of life, to be transformed in personal character to be like him. That calling is at the heart of biblical discipleship, both in the Old and New Testaments.

Between God and the Patriarchs
In the call of Abraham, Isaac, and Jacob we see God initiating a one on one relationship. Each patriarch follows God, learns, and emulates more of God's character as they age. In studying each of their lives as they communed with God, we can catch a glimpse of His nature and also learn how He has disclosed (revealed) Himself in pre-Mosaic history. God constantly reaches to commune with His creation that we may reflect His glory.

Between God and Israel:
In the covenant relationship between God and Israel, we find another prototype of discipleship. God is the teacher whom the Israelites are to emulate. His doctrine and precepts were given via the law through the voice and hands of Moses, the priests, Levites, scribes, and prophets. Before they were under monarchial rule, Israel had a Theocratic form of government which means that they were directly under God's rule. In a similar fashion, a disciple is under the rule of his/her teacher.

Domestic Discipleship:
"1Now this is the commandment, the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it;2that thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.3Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.4Hear, O Israel: Jehovah our God is one Jehovah:5and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.6And these words, which I command thee this day, shall be upon thy heart;7and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:1-7 ASV)

In this example, we find that discipleship flows into the home as the spiritual leader (in this case, Moses) hears from God then exhorts the hearer(s) (in this case, Israel) – then the hearers teach their children. The core of this example of discipleship mainly centers around how well each student follows the teaching of God – the spiritual leader is a disciple of God, the hearers are disciples of the spiritual leader but ultimately of God, and those whom the hearers teach (in the context of the passage – children) are disciples of their teachers (parents) but ultimately of God.

In the general overview of lesson one, *What is Discipleship?,*, it states: "not all who belongs to a church family have been discipled – either due to neglect, nuances within the fellowship they are a part of, and/or by way of their own actions."

The failure of each entity (spiritual leader, hearers, and children) to properly disciple and in reverse reject being discipled will have a devastating impact on a home, church, community, city, state…

Discipleship in Spiritual Leadership
"1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell before thee is too strait for us. 2 Let us go, we pray thee, unto the Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. 3 And one said, Be pleased, I pray thee, to go with thy servants. And he answered, I will go. 4 So he went with them. And when they came to the Jordan, they cut down wood. 5 But as one was felling a beam, the axe-head fell into the water; and he cried, and said, Alas, my master! for it was borrowed. 6 And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither, and made the iron to swim." (2 Kings 6:1-7 ASV)

The impetus for the stated passage is to provide an example of discipleship in spiritual leadership. Elisha had students who were learning to be prophets and in the passage we see his involvement in the everyday life of one of the students – as the student was

chopping down a tree, his axe-head fell into the water. Crying out, his master miraculously retrieved it.

In this scenario, we also discovered that not all discipleship lessons are taught from a book, or in a classroom. Sometimes they are taught in the backwoods of life when your only resources have flown out of reach – as it did in the case of the student whose axe-head flew into the water.

Question for thought:
What do you think this student learned from Elisha as it relates to discipleship?

Biblical models of discipleship in the New Testament.
The primary example we have as a model of discipleship in the New Testament is Jesus and the twelve disciples. Each gospel (Matthew, Mark, Luke, and John) and the book of Acts provide an account of the twelve disciples.
In the NT we find other examples of discipleship (http://www.faithalone.org/journal/1992i/Bing.html):

- The Pharisees claimed to be disciples of Moses John 9:28), because they were students and followers of the law which Moses gave John 1:17).
- Those who followed the teachings of John the Baptist were called his disciples (e.g., Matt 9:14; 14:12; Mark 2:18; Luke 11:1; John 3:25).
- Most prevalent in the NT are those called disciples who identified themselves as followers or learners of Christ (e.g., Matt 5:1; John 4:1; 8:31; 9:27-28)

In summation, the goal of discipleship from a biblical perspective is to develop future spiritual leaders. This is what happened with the twelve disciples. Once they were sent out by Christ, they were no longer referred to as "Disciples" – which means learner, or pupil but "Apostles" – which means delegate, messenger, one sent forth with orders.

'And he called [unto him] the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;" (Mark 6:7 - KJV)
"And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught." (Mark 6:30 - KJV)

What does this suggest to today's church? Today's church should be in the leadership producing business via discipleship. Every leader should be reproducing his or herself in the life of others. However, going back to the previous lesson, if one is more concerned about numbers, the focus will be on membership instead of discipleship… Why? Membership centers on collecting and increasing – discipleship focuses on developing to send out and do ministry – which means "subtraction – less". That is what Jesus did – He developed the disciples and sent them out to do ministry. **Discipleship is the only subtraction that leads to multiplication – when the apostles went out in the book of Acts following the orders given to them by Jesus, the church multiplied.**

At some point, every student (disciple) should develop to the level whereby they are able to "GO" and teach others. ***As difficult as it may be, every teacher should desire for their students to graduate from their class – and endeavor to help graduate them.*** Considering the previous, the teacher as well as the disciple (student) both is equally responsible in the discipleship process.

"12 For when by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." (Hebrews 5:12 - ASV)

Lesson Three
Topic: The importance of making disciples and how to do it…

In lesson one, we discussed the core of discipleship – what is it? In lesson two, we reviewed several biblical models of discipleship in the Old and New Testament. In today's lesson we want to examine the importance of making disciples and how to do it. Considering the previous lessons, unless one understands what true discipleship is - and have their endeavors for making disciples rooted in a biblical premise there will always be a level of uncertainty regarding the importance of making disciples and how to do it. **Any attempt to make disciples that is not rooted in a biblical premise is not discipleship. Why? Because discipleship originates with God and ultimately calls one into relationship with Jesus Christ.**

The goal of discipleship is three-fold:

- **First, to indoctrinate others with the word of God and at the same time living a life that manifests to them the love of Christ** – one of the biggest turn offs to any disciple is for them to get close to someone that is deemed as a spiritual giant and discover more of their sins than godliness.

- **Second, to train others to emulate Christ** – it is one thing to know God's word and another to live it. Being a disciple is more than just knowing God's word – it is also emulating the life of the Master Teacher. It is often said when it comes to raising children, "more is caught than taught." As it is with children, so it is in discipleship training. Particularly those who teach and preach the Word have a great responsibility to handle and live it out with care.

  "Be not many [of you] teachers, my brethren, knowing that we shall receive heavier judgment." (James 3:1 – ASV)

- **Third, for the one being discipled to go and make more disciples** – like a seed from a fruit tree is planted and then comes forth another fruit tree that bears fruit, the fruit of a disciple are the disciples that he or she bears.

So, why is it important that we make disciples?

- **First, because we are commanded to do so** – 19 Go ye therefore, and make disciples (teach – KJV) of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: **20** teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. (Matthew 28:19-20) Making disciples is a divine mandate given to us by Jesus Christ. The words "go, make, baptize, and teach" are action verbs and in the Greek translation also implies continuous activity which means that we

are to always be "going, making, baptizing, and teaching". Failure to make disciples is to err in responsibility.

- **Second, because Jesus promised to be with us** – and lo, I am with you always, even unto the end of the world. (Matthew 28:20) **26** But the Comforter, [even] the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. (John 14:26) The Holy Spirit will aid us as we share Christ with others.

- **Third, the church (body of Christ not church building) is designed to grow through the ministry of discipleship** – because the church is a spiritual body rather than a building made of wood, steel, brick and mortar it is designed to grow based on spiritual relationships in Jesus Christ. Those spiritual relationships are assimilated based on the foundations of the Great Commission – which is discipleship. Having stated thus, discipleship focuses on reaching souls for the body of Christ rather than the local congregation.

  "37 Now when they heard [this,] they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? **38** And Peter [said] unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. **39** For to you is the promise, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call unto him. **40** And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 **They then that received his word were baptized: and there were added [unto them] in that day about three thousand souls.** 42 **And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers**. **43** And fear came upon every soul: and many wonders and signs were done through the apostles. **44** And all that believed were together, and had all things common; **45** and they sold their possessions and goods, and parted them to all, according as any man had need. **46** And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, **47** praising God, and having favor with all the people. **And the Lord added to them day by day those that were saved."** (Acts 2:37-47)

So, how do you make disciples?

Often times, the process of making disciples is either overcomplicated or oversimplified. As we refer back to Matthew 28:19, we find the answer to the question, "How do you make disciples?" First, you go. Second, you teach all nations (make disciples or students of everybody). In the OT, the transliteration of "all nations" refers not just all people groups but also those who do not have a relationship with God. Third, you baptize. Fourth, you teach some more.

As we look closer at Matthew 28:19-20, we find that the disciple is being taught on two different fronts. First, prior to baptism; and second, after baptism but both fronts make up the overall salvific experience. Technically speaking, one becomes a disciple (student / learner) once they come under the sound of and submit to the teaching of God's word. The same pattern is found in the book of Acts – people heard the Gospel, submitted to the teaching then believed and were baptized, and continued to be taught.

In the first paragraph at the top of this page, the question is asked, "How do you make disciples?" The first response to this question is, "You go." But, go where? We find the answer to this in Jesus' final words to the disciples before He ascended to Heaven in Acts 1:8, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." (ASV)

The biblical premise we first see in Acts 1:8 is that of Domestic Discipleship as referenced in Lesson Two – the disciples were to start in Jerusalem, their home town. That suggests to us today that discipleship should start where we DWELL – our homes... We must be careful not to neglect the spiritual welfare of those whom we dwell with – those who are near and dear, our families, friends, and neighbors. From Jerusalem, the apostles were instructed to be witnesses in (not parts of but all) Judaea. According to the Revell Bible Dictionary, Judaea in Christ's day was a small district, partly mountainous, partly parched desert. During the time of Christ it was also under Roman rule, the region included Jerusalem, Galilee and Samaria. It was ruled by Herod the Great. Later, Judaea was made part of the Roman province of Syria. Witnessing in Judaea suggests to us today that we must be willing to carry the Gospel to parched mountainous and desert places to make disciples of people who are different than us. After Judaea, next was Samaria. Based on John 4:9, Jews had no dealings with Samaritans. Witnessing in Samaria suggests to us that we are to go the extra mile and put our differences behind us in order to carry the Gospel and make disciples of people that are looked down upon and discounted. Finally, the disciples were to witness in the uttermost parts of the earth which suggests to us that we must do the same. There should be no limits regarding how far we go to make disciples – neither domestic nor international.

When we go...
When we "go," we are to make disciples of all the nations (teach all nations – KJV). In this, we see the impetus for going is to teach (make disciples). Simply stated, we should always be forming teacher to student relationships to teach others about Christ.

The command "Go" implies that the teacher is the one who initiates the discipleship process. We see this being demonstrated when Jesus called the Twelve. The next command – "baptizing them" implies that those whom we seek to disciple should reflect that they have either no or a shallow relationship with Christ. We find this being demonstrated in Matthew 9:9-13 when Jesus calls Matthew to be one of his disciples and fellowships with sinners: "**9** And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and

followed him. **10** And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. **11** And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans (tax collectors) and sinners? **12** But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.**13** But go ye and learn what [this] meaneth, I desire mercy, and not sacrifice, for I came not to call the righteous, but sinners…
One must be careful not to relegate their responsibility to disciple others to the leadership of the church. Considering that those who disciple are spiritually mature, discipleship is everyone's responsibility."

"And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch"? (Luke 6:39 KJV)

What do you teach?
The second part of the Great Commission is the command to "teach or make disciples". The action that follows is to baptize. This implies that the first priority in teaching (teaching that takes place prior to baptism) as it relates to discipleship should center around a call to relationship with Jesus Christ – which is affirmation of faith and salvation. The pitfall in not doing this first is to risk valuable time teaching an unsaved person how to maintain a life and ministry they have not yet made a commitment towards.

In the teaching which follows baptism, Jesus states, "teaching them to observe (guard) all things whatsoever I commanded you". This implies that the second priority of teaching (teaching which follows baptism) should center around the maintenance of the Christian life and ministry.

Considering the task of the teacher, it is incumbent that he or she is saved, have a sound and continuously growing relationship with Jesus Christ, and is active in ministry as well as a local congregation.

In summation, discipleship is important but understanding the importance of it and how to do it is even more critical. Failure to understand its importance and how to do it can be very damaging to an innocent soul. Having stated thus, the task of discipleship should not be taken lightly – for it is every blood bought born again believers' responsibility, and one we will have to answer for in the judgment.

Remember, discipleship is not just teaching. The disciple lived with their teacher and that teacher was responsible for their life; so, discipleship extend far beyond the " per se" classroom. Having stated thus, the task of discipleship should not be taken lightly – for it is every blood bought born again believers' responsibility, and one we will have to answer for in the judgment.

"[41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: [42] for I was hungry, and ye did

not give me to eat; I was thirsty, and ye gave me no drink; [43] I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. [44] Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? [45] Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. [46] And these shall go away into eternal punishment: but the righteous into eternal life." (Matthew 25:41-46 – ASV)

Assignment: Identify one person whom you would like to disciple.

Lesson Four
Topic: What is Mentoring?

General Overview

In the first three lessons we studied discipleship. In the next three lessons, we want to focus on mentoring. Although discipleship and mentoring may appear to be one in the same, they are uniquely different. The difference between mentoring and discipleship is that discipleship has spiritual overtones and comprises of a teacher to student relationship. Mentoring has more familial or social overtones. In addition, depending on the age and experience of the mentor, the relationship between mentor and mentee will take on a father/son, big brother/little brother, mother/daughter, or big sister/little sister relationship. A mentor can also take on the role of a coach or trainer.

The Origins of Mentoring

The concept of mentoring has been in existence for a long time – and the term "mentor" can be traced back to Greek Mythology.

In Greek mythology, **Mentor** was a loyal friend and adviser to Odysseus, king of Ithaca. Mentor helped raise Odysseus' son, Telemachus, while Odysseus was away fighting the Trojan War. Mentor became Telemachus' teacher, coach, counselor and protector, building a relationship based on affection and trust.
(http://mentorcoach.com/coaching/origins.html)

Mentoring Defined

- **University of South Carolina's College of Mass Communications & Information Studies Alumni Society describes mentoring as follows:**

  Mentoring is a developmental partnership through which one person shares knowledge, skills, information and perspective to foster the

personal and professional growth of someone else. We all have a need for insight that is outside of our normal life and educational experience. The power of mentoring is that it creates a one-of-a-kind opportunity for collaboration, goal achievement and problem-solving.

"Mentoring is a brain to pick, an ear to listen, and a push in the right direction." John C. Crosby

What is a mentor?

A mentor facilitates personal and professional growth in an individual by sharing the knowledge and insights that have been learned through the years.

- **As defined by Merriam-Webster:**

  1 *capitalized*: a friend of Odysseus entrusted with the education of Odysseus' son Telemachus

  2 *a*: a trusted counselor or guide
  b: TUTOR, COACH

Mentoring the new faces of leadership
17 September 2004
by Mary Merrill
(http://www.worldvolunteerweb.org/news-views/viewpoints/doc/mentoring-the-new-faces.html)

Mentors have long been recognized for their ability to serve as counselors or guides.

In Greek mythology the word mentor appears as the name of a trusted friend enlisted by Odysseus to look after his son when he set off on a long journey. Merlin mentored the young prince who became King Author about the subtleties of leadership.

Mentoring relationships typically are between and older mentor who shares his/her life's wisdom with a younger person. The wonderful thing about a good mentoring relationship is that it is always a reciprocal relationship. Knowledge transfers both ways across the generations. Annie Sullivan was a gifted teacher who opened the world to a young, blind and deaf Helen Keller. Later Helen Keller taught Braille to Annie when she lost her sight.

Mentoring relationships can support and nurture four characteristics of effective leadership: adaptability, shared vision, integrity, and youthfulness.

Leaders are adaptable.

Aldous Huxley, author of Brave New World, said: "Experience is not what happens to a man. It is what a man does with what happens to him." Leaders learn from every experience they have, especially the challenging and difficult experiences. They grab the lessons to be learned and they adapt so that they are better prepared to handle the next difficult situation.

Adaptability helps leaders become flexible, resilient people who are able to tackle problems, take chances, make choices and find solutions. Mentors can help young people draw the lessons from their experiences so that they can develop their adaptive capacity.

At the same time mentors can learn from the young people they work with about adapting to the change. Young people live in a world of constant change and are much more able to accept and adapt to change. They are not stuck in old ways or old patterns. Life is full of possibilities and they have technical skills and knowledge that can change the way we have done so many things.

Young people are drawn to progressive, forward thinking ideas. They remind us that people who can adapt quickly spend less time fretting over what they can't control and more time enjoying life. We older folks need to tap into the mind-set of a generation that can think, adapt, and embrace change before it happens.

Leaders have the ability to create a shared vision.

Mentors can help those they work with see the big picture and work toward common goals. They can help young people learn to express ideas in ways that invite others to the process. Experience has taught most mentors that you can't impose your vision on others. Instead you learn to recruit others to a shared vision. In the midst of rapid change it is good to remind young people that sometimes it is better is slow down a little to help others join in the vision.

Young people can help mentors remember that in our digital age, power coalesces around ideas, not positions.

In school young people work on team projects and they know that in our complex, technically sophisticated world solving problems requires the contributions of many talented people working together. They can help remind us that leadership is a partnership (with equal partners), and that shared vision requires shared action.

Leaders have integrity.

Young people look for mentors with integrity. The dictionary defines this as a state of moral soundness. It is a combination of competence and moral compass. Young people admire competence in those they work with, but a good mentoring relationship is also built on trust and honesty.

As a mentor we don't have to be perfect. We don't have to know everything. But we do have an obligation to be honest if we want to create a bond of trust. Remember, young people don't respect mentors or leaders because they are older, or in a position of authority.

They do respect people with integrity. Much of the research on the younger generations reports that when they find something to believe in, and someone who believes in them they will connect and work tirelessly toward the pursuit of a common goal. They are looking for people who will trust them and give them the encouragement and freedom to do things.

Leaders have youthfulness.

Neoteny is a zoological term that means the retentions of youthful qualities by adults. We all know people who never seem to get old. They have a curiosity, warmth and eagerness that draws you to them. They are focused on the future, not the past. Young people are drawn to mentors who are energized by life, as they are. Young people are open, willing to take risks, hungry for knowledge and experience, eager to see what the new day will bring. They want to relate with people who aren't stuck in the past or longing for the way things used to be. They don't want pessimism; they want optimism. They don't want barriers; they want challenges. They are looking for people like themselves. That is the metaphor of neoteny – the retention of youthful qualities. We might also call it young at heart, charisma, or zest for life. The wonderful thing about a mentoring relationship is that the youthful energy and enthusiasm of the mentored can breath new life into us also. Mentoring is a great way to stay young at heart.

I realize that many of us don't have the time or opportunity to develop formal mentoring relationships with young people, but the great thing about working with volunteers and service participants is that we can have moments in time when we can create transforming experiences and serve as mentors of the moment. **Studies of leaders from various generations revealed that leadership is often the result of a transformational experience. Yet these defining moments don't have to be big monumental events.**

Consider the story of Tara Church. Tara is the 19-year-old founder and past president of Tree Musketeers, the only nonprofit completely run by children and dedicated to changing the environment through personal action.

They have planted over a million trees since 1987. Tara's transformation happened on a Girl Scout camping trip when the troop had to decide if they would use paper plates. They had a discussion about the pros and cons and the troop leader began to talk about reforestation and the loss of the rain forests and how trees help to clean pollutants from the air. Tara became concerned about the prospects of a world without trees and she suggested they plant a tree.

That was a moment of transformation for Tara. She could plant a tree and could change the world. (http://treemuskateers.org)

How often do we grasp the chance to plant seeds of opportunity and create defining moments for young people through volunteerism and service?

Mentorship, like volunteerism, is about reciprocity. Mentoring the face of leadership is a two way street. We can offer trust and respect to young people to help them learn from situations and develop their leadership abilities. We will enrich our own leadership skills by partnering with a younger generation who will challenge, stimulate and change us. We can learn from each other and truly shape the faces of leadership across the generations.

For lifetime leaders, learning is as natural as breathing. . . Building and maintaining networks across generations, organizations and cultures is a way to learn continuously and to leverage the insights of people who have a genuine interest in your growth and success. (Bennis & Thomas, 2002)

References:

Bennis, W. & Thomas, R. (2002). Geeks & Geezers: How Era, Values and Defining Moments Shape Leaders. Massachusetts: Harvard Business School Press

Chester, E. (2002). Employing Generation Why? Colorado: Tucker House Books.

Lesson Five
Topic: Biblical Models of Mentoring

In the previous lesson, we discussed the core of mentoring – what is it?
The difference between mentoring and discipleship is that discipleship has spiritual overtones and comprises of a teacher to student relationship. Mentoring has more familial or social overtones. In addition, depending on the age and experience of the mentor, the relationship between mentor and mentee will take on a father/son, big brother/little brother, mother/daughter, or big sister/little sister relationship. A mentor can also take on the role of a coach or trainer.

Mentors impart wisdom that is primary gained from their own personal experiences. The impartation of wisdom is not coerced or forced upon the mentee.
Also, as stated in the previous lesson, mentoring relationships can support and nurture four characteristics of effective leadership: adaptability, shared vision, integrity, and youthfulness.

The first biblical models of mentoring are found in the Old Testament.
Mentoring Examples in the Bible (Part 1)
by Drs. G. Brian Jones, Linda Phillips-Jones, Kevyn Jones, M.A., M.A. & Dr. Wally Unruh

> Does the Bible support the concept of mentoring? What references to mentors and mentees can we find in scripture? What principles, if any, can we learn from these references?
>
> Although the Bible doesn't use the words mentor, mentee, or mentoring, it frequently refers to what we believe are successful mentoring relationships: …Barnabas and Paul, Paul and Timothy, Naomi and Ruth, Elijah and Elisha, Moses and Joshua, Deborah and Barak, Elizabeth and Mary (the mother of Jesus), and many others. All are powerful examples of pairs and the *God-inspired actions* they took to help each other develop.
>
> Moses and Joshua (Mentor and Mentee) aptly illustrate a successful mentoring partnership. Moses demonstrated the wisdom of a mentor by deciding to delegate an important task (Exodus 17:9). He placed one of his soldiers, Joshua, in command of a battle with the Amalekites over a water dispute. In making this decision, Moses demonstrated trust in Joshua's gifts and leadership potential. He opened the way for their ongoing teamwork. This is the first time this "mentor" asked someone else to lead an attack, one of many that his "mentee" Joshua would command.
>
> Did they sit down and negotiate this developmental relationship, calling each other mentor and mentee? Probably not. It's more likely

that Moses wasn't cognizant of applying mentoring principles and didn't necessarily regard Joshua as his mentee. Yet the ingredients of mentoring were there, and Joshua entered a relationship with a respected man that changed Joshua's life forever.

Following this successful assignment, Joshua became a frequent companion of Moses. Even though he was called a servant (e.g., Exodus 24:13, 33:11), he was actually more of a colleague. *(Notice Exodus 3:11. Joshua refused to leave with Moses, something that would not have been permitted of a servant.)* Their mentoring relationship deepened, and Joshua gained valuable knowledge, skills, and confidence.

We find evidence that their mutual trust increased when Moses allowed his mentee to accompany him to an important meeting . . . with none other than God! (Exodus 24:13-14) We're not sure that Joshua was actually with Moses in the presence of the Lord, but we know for certain that he was on the mountain (Exodus 32:17) and talked with Moses on their return to the camp. Imagine the incredible lessons Joshua received that day!

Moses took Joshua to another meeting in a special tent where Moses spoke with God again. Joshua chose to stay at the tent after Moses left to return to camp (Exodus 33:11). Joshua remained on his own in the presence of God. Moses demonstrated significant trust by not interfering in this major opportunity for Joshua.

Moses continued to offer Joshua opportunities to develop. He assigned him (along with 11 other men) to spy out the Promised Land. The mentor gave him a job that required a plan, teamwork, and a report (Numbers 13:16). Moses probably also provided some suggestions for how to carry out this plan.

Finally, Moses affirmed his mentee by commissioning Joshua in the presence of the people of Israel (Deuteronomy 31:7-8). He gave Joshua public recognition for the lessons he learned. What's more, Moses conferred power on his mentee, and vacated his position to him. Their formal mentoring relationship ended. When Moses died, Joshua was appointed as the new leader of Israel and later took his people into the Promised Land (Numbers 27:15-23).

Moses provided a great lesson in how to transfer leadership. A time comes to either step aside to allow our successors to lead in our place or allow them to move on to a place of leadership elsewhere. Moses gave the proper direction, teaching, and recognition to prepare

Joshua to fulfill his role in life.

The mentoring relationship of Moses and Joshua was very task-and-performance oriented. They provide clear-cut illustrations of several excellent mentor activities:

- *assigning* the mentee preliminary stretch tasks;
- depending on the mentee's initial performance, making *additional assignments* requiring more skills and responsibilities;
- inviting him (or her) to *key events*;
- allowing the mentee to *observe the mentor* in action;
- *affirming* the mentee for achievements; and
- *stepping aside* to let the mentee succeed.

Other Old Testament Examples of Mentor and Mentee Relationships are as follows: Elijah and Elisha

"14And he said, "I have been very zealous for the Lord God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."15Then the Lord said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria.16Also you shall anoint Jehu the son of Nimshi as king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place.17It shall be that whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill.18Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."19So he departed from there, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he was with the twelfth. Then Elijah passed by him and threw his mantle on him.20And he left the oxen and ran after Elijah, and said, "Please let me kiss my father and my mother, and then I will follow you." And he said to him, "Go back again, for what have I done to you?"21So Elisha turned back from him, and took a yoke of oxen and slaughtered them and boiled their flesh, using the oxen's equipment, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant." (1 Kings 19:14-21)

Several Things to Remember regarding Elijah and Elisha (González, pg 19-20):

- God used Elijah to call Elisha
- Elijah mentored Elisha without making him a carbon copy of himself
- Elisha was able to learn from a person whose lifestyle was very different from his own.

The following Old Testament references are family oriented examples of mentoring

- Abraham (Uncle) and Lot (Nephew) (Genesis 12-14; 18-19)
- Jethro (Father-in-Law) and Moses (Son-in-Law) (Exodus 2-4; 18)
- Naomi (Mother-in-Law) and Ruth (Daughter-in-Law) (Book of Ruth)

Several things we learn about mentoring from the above references:

1. Mentoring involves taking risks (Moses allowed Lot to come along)
2. Mentoring often times involves rescuing those who are in trouble as a result of their own decisions (Moses rescues Lot)
3. Mentoring doesn't involve criticize but asks stimulating questions to evoke rightful behavior or better decision making (Jethro asks Moses, "When his father-in-law saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?" Ex. 18:14)
4. Mentoring involves accepting help or the company of others (Naomi allows Ruth to stay with her)
5. Mentoring involves giving wise counsel (Naomi counsels Ruth regarding Boaz)
6. Mentors are to create trust and a bond with the mentee (Ruth trusted Naomi)
7. Mentoring doesn't last forever, but the impact of mentoring can

Biblical Models of mentoring are also found in the New Testament

Elizabeth and Mary

26Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth,27to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.28And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" 29But when she saw him, she was troubled at his saying, and considered what manner of greeting this was.30Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God.31And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus.32He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.33And He will reign over the house of Jacob forever, and of His kingdom there will be no end."34Then Mary said to the angel, "How can this be, since I do not know a man?"35And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.36Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.37For with God nothing will be impossible."38Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.39Now Mary arose in those days and went into the hill country with haste, to a city of Judah,40and entered the house of Zacharias and greeted Elizabeth.41And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit.42Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!43But why

is this granted to me, that the mother of my Lord should come to me?44For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.45Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord."46And Mary said: "My soul magnifies the Lord,47And my spirit has rejoiced in God my Savior.48For He has regarded the lowly state of His maidservant; For behold, henceforth all generations will call me blessed.49For He who is mighty has done great things for me, And holy is His name.50And His mercy is on those who fear Him From generation to generation.51He has shown strength with His arm; He has scattered the proud in the imagination of their hearts.52He has put down the mighty from their thrones, And exalted the lowly.53He has filled the hungry with good things, And the rich He has sent away empty.54He has helped His servant Israel, In remembrance of His mercy,55As He spoke to our fathers, To Abraham and to his seed forever."56And Mary remained with her about three months, and returned to her house." (Luke 1:26-56)

Key points to remember

- Mary hurried to see Elizabeth (mentees are usually intrinsically attracted to their mentors, and are willing to spend time with them)
- Both of their pregnancies were by the hand of the Lord (mentees and mentors usually share a common experience)
- Elizabeth and Mary were related (mentees and mentors share a common bond)
- Elizabeth's words seemed to have encouraged and strengthened Mary's faith related (mentors positively motivate)

Barnabus and John Mark

During Paul and Barnabas first missionary journey together, John Mark, the cousin of Barnabas (Col. 4:10), accompanied them. Along the way, however, John Mark decided to return to his home in Jerusalem (Acts 13:13). The reason for John Mark returning home is not specified.

"36 Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing." 37 Now Barnabas was determined to take with them John called Mark. 38 But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. 39Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus; 40 but Paul chose Silas and departed, being commended by the brethren to the grace of God. 41 And he went through Syria and Cilicia, strengthening the churches." (Acts 15:36-41)

Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. (2 Timothy 4:11)

Information regarding Mark from the Smith's Bible Dictionary:

Mark:
one of the evangelists, and probable author of the Gospel bearing his name. (Marcus was his Latin surname. His Jewish name was John, which is the same as Johanan (*the grace of God*). We can almost trace the steps whereby the former became his prevalent name in the Church. "John, whose surname was Mark" in (Acts 12:12Acts 12:25 ; 15:37) becomes "John" alone in (Acts 13:5, Acts 13:13) "Mark" in (Acts 15:39) and thenceforward there is no change. (Colossians 4:10); Phlm 1:24; 2Tim 4:11 The evangelist was the son of a certain Mary, a Jewish matron of some position who dwelt in Jerusalem, (Acts 12:12) and was probably born of a Hellenistic family in that city. Of his father we know nothing; but we do know that the future evangelist was cousin of Barnabas of Cyprus, the great friend of St. Paul. His mother would seem to have been intimately acquainted with St. Peter, and it was to her house, as to a familiar home, that the apostle repaired, A.D. 44, after his deliverance from prison (Acts 12:12) This fact accounts for St. Marks intimate acquaintance with that apostle, to whom also he probably owed his conversion, for St. Peter calls him his son. (1 Peter 5:13) We hear Of him for the first time in Acts 15:25 where we find him accompanying and Barnabas on their return from Jerusalem to Antioch, A.D. 45. He next comes before us on the occasion of the earliest missionary journey of the same apostles, A.D. 48, when he joined them as their "minister." (Acts 13:8) With them he visited Cyprus; but at Perga in Pamphylia, (Acts 13:13) when they were about to enter upon the more arduous part of their mission, he left them, and, for some unexplained reason, returned to Jerusalem to his mother and his home. Notwithstanding this, we find him at Pauls side during that apostles first imprisonment at Rome, A.D. 61-63, and he Is acknowledged by him as one of his few fellow laborers who had been a "comfort" to him during the weary hours of his imprisonment. (Colossians 4:10Colossians 4:11); Phle 1:24 We next have traces of him in (1 Peter 5:13) "The church that is in Babylon ... saluteth you, and so doth Marcus my son." From this we infer that he joined his spiritual father, the great friend of his mother, at Babylon, then and for same hundred years afterward one of the chief seats of Jewish culture. From Babylon he would seem to have returned to Asia Minor; for during his second imprisonment A.D. 68 St. Paul, writing to Timothy charges him to bring Mark with him to me, on the ground that he was "profitable to him For the ministry." (2 Timothy 4:11) From this point we gain no further information from the New Testament respecting the evangelist. It is most probable, however that he did join the apostle at Rome whither also St. Peter would seem to have proceeded, and suffered martyrdom with St. Paul. After the death of these two great pillars of the Church; ecclesiastical tradition affirms that St. Mark visited Egypt, founded the church of Alexandria, and died by martyrdom.--Condensed from Cambridge Bible for Schools.--ED.)

Key points to remember

- Mentoring requires that you not give up on people
- Mentoring requires that you not discount people because of where they are but invest in them because of what they can become
- Barnabas obviously encouraged John Mark – Mentoring involves encouraging

- You never know if or when you may need the help of someone you have turned away
- John Mark wrote the Gospel of Mark and founded the first Christian church in Africa – Never underestimate the great things people can do when they are mentored
- Futures are stifled when we fail to mentor

Lesson Six

Topic: The importance of mentoring and how to do it…

In lesson one, we discussed the core of mentoring – what is it? In lesson two, we reviewed several biblical models of mentoring in the Old and New Testament. In today's lesson we want to examine the importance of mentoring and how to do it.
Considering the previous lessons, unless one understands what true mentoring is - and have their endeavors for mentoring rooted in a biblical premise there will always be a level of uncertainty regarding the importance of mentoring and how to do it. -Any attempt to mentor that is not rooted in a biblical premise is will not have far reaching results. Why? Because, in order for mentoring to fully benefit the mentee – and so that the mentee can stand on their own, without the mentor, all mentoring endeavors must be based on the word of God.

Simply stated:

> *The mentoring partnership is an agreement (formal or informal) between two people sharing experiences and expertise to help with personal and professional growth.*
> *"In its simple form it is people helping people grow and develop." (Mentoring for Success by Nichole Richmond)*

Bible verses which can be referred to regarding mentoring relationships:

1. Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. (Titus 2:3-8 ESV)

2. Iron sharpens iron, and one man sharpens another. (Proverbs 27:17 ESV)

3. Train up a child in the way he should go; even when he is old he will not depart from it. (Proverbs 22:26 ESV)

4. So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory. Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of

you, with humility toward one another, for "God opposes the proud but gives grace to the humble." (1 Peter 5:1-5 ESV)

5. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, "Go over and join this chariot." So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. (Acts 8:37-31 ESV)

6. Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will increase in learning. (Proverbs 9:9 ESV)

7. And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the Lord had commanded Moses. (Deuteronomy 34:9 ESV)

8. Be imitators of me, as I am of Christ. (1 Corinthians 11:1 ESV)

In order for mentoring to be effective, it must be undergirded by discipleship. At some point during the course of the mentoring relationship, the mentee should meet the Jesus in the mentor.

So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord. (Deuteronomy 8:3 NKJV)

Remember that the mentor is basically sharing his or her life experience, and/or imparting wisdom gained from formal education or training for the benefit of the mentee – this could be described as bread or substance for living, but there should also be some spiritual substance rendered. Considering the passage above, somewhere during the course of the mentoring relationship the mentee should discover that the mentor had some difficulties he or she had to overcome, witnessed some hardships but the Lord's hand is evident in their life or the mentor simply has a relationship with the Lord. This discovery may occur during a shared experience, wise counsel, or just observation resulting in a spiritual magnetism between mentor and mentee. The catch to this is that the mentor must have an established unswerving relationship with the Lord. If the mentor is transparent and truly walk with the Lord, the mentee will see that the later part of Deuteronomy 8:3, "but man lives by every word that proceeds from the mouth of the Lord" is true and he or she will realize that they need to develop their own relationship

with the Lord – this is the point where mentoring has the potential to evolve into discipleship. An example of this type of spiritual magnetism can be seen between Ruth and Naomi – when Ruth says, "Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God." (Ruth 1:16) However, far too often the mentoring relationship doesn't transition to discipleship. Another way of describing mentoring that does not transition to discipleship is discipleship without Christological transformation. In other words, just like some mentees still fail to succeed after being mentored, some who are discipled hearts fail to transform or become Christ-like. This may sound somewhat difficult, and may appear contradictory but the passage below provides for us a theological premise for the previously stated.

"61 When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you? 62 What then if you should see the Son of Man ascend where He was before?63It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.64But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray Him. 65 And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father." 66 From that time many of His disciples went back and walked with Him no more. 67 Then Jesus said to the twelve, "Do you also want to go away?" 68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life. 69 Also we have come to believe and know that You are the Christ, the Son of the living God." 70 Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" (a devil; diabolos in the Greek; part of speech: adjective - describes the phrase, one of you; meaning of diabolos: slanderer, calumniator, false accuser – in context, one who opposes the cause of God, may be said to act the part of the devil or to side with him) 71 He spoke of Judas Iscariot, the son of Simon, for it was he who would betray (to give into the hands of another, to give over into one's power) Him, being one of the twelve." (John 6:61-71 NKJV)

Verse 66 states, "many of His disciples went back and walked with Him no more" which infers that there was follow-ship or teacher to student relationship but no transformation. Judas was also a disciple but his heart wasn't transformed - this point to a very important fact, every mentee and disciple must possess a spirit of cooperation, be teachable, and exhibit some levels of relational subordination. Nevertheless, our task is to mentor and disciple…

Below are some examples of mentoring that did not lead to transformational discipleship or mentoring whereby the mentee did not meet Jesus in the mentor and was converted:

1. **Mike Tyson and Boxing Trainer Cus D'Amato – The Life of Mike Tyson, Oprah Winfrey Interview (Oct. 2009)**

   When Mike was 16 years old, his mother died. He never knew his father, so Mike's boxing trainer, Cus D'Amato, became his guardian. Over the years, Cus

also became one of the biggest influences in Mike's life.

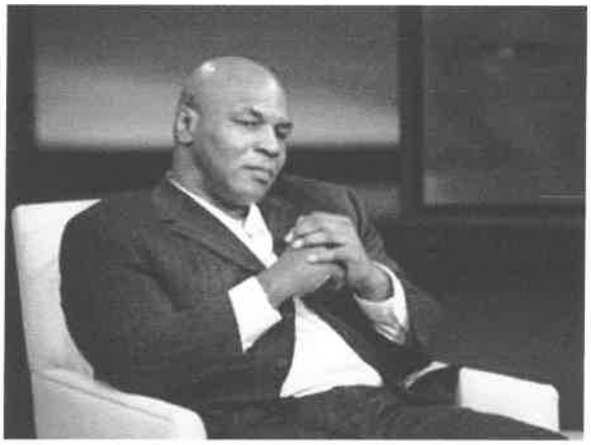
On the surface, it didn't seem like a black teenager and an older white man would have much in common, but in *Tyson*, Mike talks about their similarities and common interest—boxing.

"He was from a bad neighborhood. He was a street kid like me. Then, one day, he just said, 'Listen, you have the chance to change your life, your family's life,'" he says. "He said, 'You do what I tell you to do, and if it doesn't work, then you can leave.'"

Cus prepared Mike, mentally and physically, for the toughest fights of his life. Mike says they watched footage of great boxers together every day for years. "All we did was just—this is really megalomania stuff," he says. "We'd watch all the great fighters. I would ask him, 'How do you beat them?'"

Mike's mentor had an answer for every boxer except one—Muhammad Ali. "No one could beat Muhammad Ali, he thought," Mike says. "I agree with him."

By studying boxers like Jack Dempsey and Sonny Liston, Mike says he adopted certain characteristics and started winning championships. "I did everything he told me to do, and I won," he says. "I started believing in this old man. Cus was different with me than he was with his other fighters. Cus trained me to be totally ferocious, in the ring and out."



Looking back, Mike says Cus' tough love helped him become a great fighter, but some of the lessons he learned may have had negative effects on his personal growth.

"He would be very disappointed if I felt some kind of emotion, compassion for somebody, especially if they were somebody with wealth. He said, 'They don't deserve any feelings. They deserve what they get,'" Mike says. "He was really strange. ***That household was all about controlling your feelings.***"

Mike says he was trained to think of himself as a god. "I needed to believe that. That was my thinking ever since I was 12 years old," he says. "I had to think that because I had no kind of self-esteem."

When Cus died in 1985, Mike says he felt alone in the world, and he began abusing drugs and drinking alcohol to dull the pain.

2. **Chris Farley and John Belushi – *Transformational Discipleship, pgs. 7-8***

Chris Farley is still regarded as one of the funniest comedians of our generation. From his sketches on *Satuday Night Live* to the movies he starred in, Farley was a success in the entertainment business.
Chris Farley was impacted by the example and influence of another famous comedian: John Belushi. In a real sense Farley was a disciple of Belushi. Farley famously admitted, "I wanted to be like him in every way." John Belushi moved from the comedy troupe, Second City, in Chicago to *Saturday Night Live* to starring in movies. Farley followed the same career path.
Farley's emulation did not stop there. Both Belushi and Farley struggled with obesity and had a reputation for wild living. Sadly Belushi died of a drug overdose when he was only thirty-three years old. And years after, after a night of partying, Chris Farley was found dead in his apartment from a drug overdose. He was thirty-three years old. While his mentor impacted his aspirations and his behavior, his mentor never transformed his heart.

One can be influenced by the <u>works</u> of someone deemed as significant.

Ex. *After hearing Dr. Johnson speak about Gandhi, Martin Luther King became extremely enthused about the Mahatma's ideas. He felt compelled to expand his knowledge of Gandhi, and after reading a number of his books, began to lose his skepticism about the power of love. King himself states in Stride Toward Freedom, "Gandhi was probably the first person in history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale." King continues, saying, "It was in this Gandhian emphasis on love and nonviolence that I discovered the method for social reform that I had been seeking. ...I came to feel that this was the only morally and practically sound method open to oppressed people in their struggle for freedom."*
(The Formative Influences on Rev. Dr. Martin Luther King, Jr. by Greg Blakely)

In the above example, we discover that if one desires to be mentored but a desired mentor is either not accessible or there is no one at all who is willing, the one desiring to be mentored can still be positively influenced by studying the works, actions, and writings of others.

So, why is mentoring important?

- First, mentoring is a way of preparing people to lead
- Second, mentoring is a way of transferring leadership
- Third, mentoring is a way of equipping others with essential social, personal, and life skills
- Fourth, mentoring is a way providing guidance
- Fifth, mentoring helps to build and strengthen relationships – particularly cross-generationally
- Sixth, mentoring helps to preserve the life of organizations
- Seventh, mentoring show others that you care
- Eighth, mentoring provides opportunity for development and deeper understanding – for the mentor and mentee
- Ninth, mentoring heightens sensitivity to the needs of others
- Tenth, mentoring can open doors of opportunity for the disadvantaged
- "Every child benefits from added adult interaction," says Sandra LaFleur, senior director of youth outcomes at Big Brothers Big Sisters, which matches more than 270,000 children in a dozen countries with mentors.

How to Mentor

- Sincerely share in the interest of others – even if the interest is not one of your own
- Make time – and listen more than lecture
- Encourage – find something that they are doing right and tell them that you are proud of them
- Share some of your own experiences – not just the good ones
- Don't be afraid to admit when you have messed up, and don't be too proud to apologize for being wrong – it shows that you are transparent and you become more relatable to the mentee
- Give responsibility, allow room for failure, and allow time for correcting mistakes

- Counsel instead of criticize – seek first to understand, then to be understood (S. Covey)
- Give them confidence to take on more by telling them they are doing a great job
- Be an example of everything you expect of the mentee
- Talk to them about their goals and give guidance when necessary
- Promote the mentee or help them find the next step – even if it means losing them
- Respect the differences and personality of the mentee – even if the mentee acts otherwise

APPENDIX C

SERMONS

A Divine Assignment
Matthew 28:18-20

(Matthew 28:18-20 - NKJV)

18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.**19** Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

One of the greatest challenges for many Christians is discovering their purpose. There are many who have been coming to church for years and for some reason or another still wrestle with what can they do. There may be even several who are here with us this morning who have been trying to figure out their place of service – wondering what it is in particular the Lord has for you to do, looking for some type of sign to cue them in on where to get involved or just waiting on someone to give them an opportunity to serve. As quit as it is kept, there maybe even someone here or someone you know who has been visiting churches shopping for a ministry they can become a part of or seeking some type ministry that provides some type of benefit – child care, a singles ministry, a dynamic chorus. Each of these ministries does have some level of significance and does provide some spiritual benefit. However, there is one particular ministry that is extremely vital to the life line of the church and (in today's time) often overlooked – or talked about with very little emphasis, and that is discipleship. Regardless of whether there is a

ministry you belong to or not, come to church regularly or irregularly, there is something we all have been given to do. Every blood-bought born again believer has a Divine Assignment – for it was given to us by the One who hung, bled, died for our sins, and rose again – the Living Lord and Savior, Jesus Christ. **Our assignment, given to us by Jesus Christ is to Go, and make disciples.** Whether a church has a ministry you can get involved in or not, whether you come to church on a regular basis or not – all of us who profess to be Christians have been commanded by Jesus Christ to "Go" and make disciples. **(Look at your neighbor and ask, "Have you been keeping up with your assignment?") Making disciples is Kingdom Business and is not to be taken lightly. It is a business in which the harvest is plentiful but the laborers are few. So, we have to pray to the Lord of the harvest that He would send out more laborers.**

In the backdrop of our text, Jesus had been crucified and rose again. He appeared to the disciples and others several times – and here He is again with 11 out the twelve He called – for by this time Judas is dead. During this moment with the disciples, He gives them what is referred to as the Great Commission in verses 19 and 20. Aside from telling them to tarry in Jerusalem and wait for the promise of the Father – the Holy Spirit, and they shall be witnesses, and aside from telling Peter to feed His sheep and lambs, this is last ministry mandate Jesus gives the disciples recorded in the scriptures after the resurrection. At the end of verse 20, we find the word, "Amen." In the red letter addition of the bible, we find the words of Christ in red. So, verses 18, 19, and 20 are all in red with exception for the first part of verse 18 and the word Amen at the end of verse 20. The word Amen at the end of verse 20 is the disciples now referred to as apostles at this point in the Gospels, the word Amen is the disciples' response to what Jesus has just

commanded them to do. This has grave implications here. In the Greek, when the word Amen is used at the end of a sentence it means - *so it is, so be it, may it be fulfilled. It was a custom, which passed over from the synagogues to the Christian assemblies, that when he (Jesus in this context) who had read or discoursed, had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own.* By the disciples responding by saying, "Amen" what they are essentially saying is, Jesus, we agree and take ownership of the instructions You have just given – we take this as our own just as if we had given this commandment ourselves. Likewise, should not just agree to this Divine Assignment because Jesus commanded us to do it, we must take ownership… To agree to something is one thing, but to take ownership of it and make it your own take things to a whole new level. When you take ownership of discipleship, it is not difficult to say, for Christ I live, and for Christ I'll die. When you take ownership of discipleship, you can say like Peter in Acts 3:6, silver and gold have I none, but such as I have – I give unto thee – in the name of Jesus rise up in walk.

In order for you to be able to take ownership of the task of discipleship, let's take a closer look at the word disciple. According to the King James Version of the bible, the word disciple is only appears in the gospels and the book of Acts and occurs 29 times in 27 verses. Although the word disciple appears in the gospels and the book of Acts, the concept of Christian discipleship and the practice of making disciples by John the Baptist and Jesus Christ has its origins in Judaism. According to the Revell Bible Dictionary, in 1st century Judaism religious leaders received their training through a well-defined system. Recognized rabbis (teachers) attracted disciples who lived and studied with them. The rabbi provided support for his students and they (students) devoted full time to serving the rabbi and learning from him.

The goal of discipleship was that the learner would not only master what his teacher knew but also become like him in piety. [40] **The disciple is not above his teacher: but every one when he is perfected shall be as his teacher. (Luke 6:40)**

[13] **Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. (Acts 4:13)** This scripture infers that disciples spend time with Jesus… For three and a half years the disciples dwelled with Jesus. If you are going to share Christ with others, it is incumbent that you spend some time with Jesus in prayer, studying your bible, and meditation.

The best we can ever do for someone, especially those whom are near and dear is to teach them how to live godly. We all have been given a great responsibility – to make students for Christ by not just articulating the faith and teaching a bible lesson but being an example in word and deed. Someone once said, "I would rather see a sermon than hear one." **Effective discipleship is preaching and teaching with your life as well as lips… Unfortunately, so many have turned away from the church is because all they see is lip service instead of a life that serves. Every believer by virtue of the fact that they have been redeemed has been given an innate propensity that enables them reach others… In other words, because you are saved, you have the power to disciple.** Someone this morning may tend to disagree or may be saying to themselves, "I don't know what to say or I am afraid." If this is you this morning, you need to write these verses down.

[26] But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26)

Jesus says in Matthew 28:20, "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."

Jesus also says in Acts 1:8, "[8] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Since the Holy Spirit will teach us, bring all things to our remembrance – whatsoever Jesus has said, and gives us power, and since Jesus said that He would be with us always then we have the ability to disciple based on the fact that we belong to Him. If you still don't agree. Let's look again at Matthew 28:19, Jesus says, "Go, make disciples." **Jesus would never give us a task we were not capable of performing.** Even young people who are saved can reach out to their friends as well as adults.

In the story, "The Heart" by an unkown author, we find these words:

"Tomorrow morning," the surgeon began,"I'll open up your heart..."
"You'll find Jesus there," the boy interrupted. The surgeon looked up, annoyed "I'll cut your heart open," he continued, to see how much damage has been done.." **"But when you open up my heart, you'll find Jesus in there," said the boy.** The surgeon looked to the parents, who Sat quietly. "When I see how much damage has been done, I'll sew your heart and chest back up, and I'll plan what to do next." **"But you'll find Jesus in my heart. The Bible says He lives there. The hymns all say He lives there. You'll find Him in my heart."**
The surgeon had had enough. "I'll tell you what I'll find in your heart. I'll find damaged muscle, low blood supply, and weakened vessels. And I'll find out if I can make you well." **"You'll find Jesus there too. He lives there."** The surgeon left.
The surgeon sat in his office, recording his notes from the surgery, "...damaged aorta, damaged pulmonary vein, widespread muscle degeneration. No hope for transplant, no hope for cure. Therapy: painkillers and bed rest. Prognosis:", here he paused, "death within one year." He stopped the recorder, but there was more to be said. "Why?" he asked aloud. "Why did You do this? You've put him here; You've put him in this pain; and You've cursed him to an early death. Why?"

The Lord answered and said, "The boy, My lamb, was not meant for your flock for long, for he is a part of My flock, and will forever be. Here, in My flock, he will feel no pain, and will be comforted as you cannot imagine. His parents will one day join him here, and they will know peace, and My flock will continue to grow." The surgeon's tears were hot, but his anger was hotter. "You created that boy, and You created that heart. He'll be dead in months. Why?" The Lord answered, "The boy, My lamb, shall return to My flock, for He has done his duty: I did not put My lamb with your flock to lose him, but to retrieve another lost lamb."

The surgeon wept..

The surgeon sat beside the boy's bed; the boy's parents sat across from him. **The boy awoke and whispered, "Did you cut open my heart?"** "Yes," said the surgeon. **"What did you find?" asked the boy.**

"I found Jesus there," said the surgeon.

If you say you are a Christian, but you are not trying to reach someone to Christ – neither does your private and public life reflect that you live for Him, then if your heart was cut open, what would we find?

Every child of God is able to point someone to Jesus in some form or fashion, regardless of the age – regardless of the circumstances – which leads us to our first point.

In the first place, discipleship is a matter of stewardship. In verse 19 of Matthew 28, Jesus gives us a command. "Go, and make disciples (teach in the KJV)." Because we are commanded, we are responsible for carrying out the assignment. And, if we are responsible for carrying out the assignment then we'll be held accountable for how we handle our discipleship responsibility. Like all other things we are to demonstrate good stewardship, we are to also be good stewards when it comes to discipleship. We see the severity in how we should practice proper stewardship regarding all things the Lord has entrusted us with in the parable of the talents.

14 "For *the kingdom of heaven is* like a man traveling to a far country, *who* called his own
servants and delivered his goods to them. 15 And to one he gave five talents, to another
two, and to another one, to each according to his own ability; and immediately he went
on a journey. 16 Then he who had received the five talents went and traded with them, and
made another five talents. 17 And likewise he who *had received* two gained two more
also. 18 But he who had received one went and dug in the ground, and hid his lord's
money. 19 After a long time the lord of those servants came and settled accounts with
them.

20 "So he who had received five talents came and brought five other talents, saying,
'Lord, you delivered to me five talents; look, I have gained five more talents besides
them.' 21 His lord said to him, 'Well *done,* good and faithful servant; you were faithful
over a few things, I will make you ruler over many things. Enter into the joy of your
lord.' 22 He also who had received two talents came and said, 'Lord, you delivered to me
two talents; look, I have gained two more talents besides them.' 23 His lord said to him,
'Well *done,* good and faithful servant; you have been faithful over a few things, I will
make you ruler over many things. Enter into the joy of your lord.'

24 "Then he who had received the one talent came and said, 'Lord, I knew you to be a
hard man, reaping where you have not sown, and gathering where you have not scattered
seed. 25 And I was afraid, and went and hid your talent in the ground. Look, *there* you
have *what is* yours.'

26 "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I
reap where I have not sown, and gather where I have not scattered seed. 27 So you ought
to have deposited my money with the bankers, and at my coming I would have received
back my own with interest. 28 Therefore take the talent from him, and give *it* to him who
has ten talents.

29 'For to everyone who has, more will be given, and he will have abundance; but from
him who does not have, even what he has will be taken away. 30 And cast the unprofitable

servant into the outer darkness. There will be weeping and gnashing of teeth.' (Matthew 25:14-30)

Like the man who left his servants with talents to invest and expected a profit when he returned, likewise, the Lord is going to hold us accountable for all the He has entrusted us with when He returns – particularly the people He placed in our lives for us to reach out to. The servants in the text had all the necessary resources to turn a profit – in a similar way, the Lord has given us all the resources necessary to reach out to others. He has given us grace, and mercy. He has given you a second, third, and fourth chance. And, He has given us His Holy Word and His Holy Spirit.

This leads us to our second point. Not only is discipleship a matter of stewardship, but it is also a matter of priority. When Jesus first launched His public ministry, one of the first things He did was called twelve disciples – and before He ascended to Heaven, He commissioned those same disciples to go and make other disciples baptizing them in the name of the Father, Son, and Holy Spirit (Matthew 28:19-20) and be His witnesses (Acts 1:8). This raises a question, what is important to you when it comes to salvation and ministry? Life is filled with ups and downs. More often than not, there is pressing issue that needs to be taken care of. However, through it all, **the greatest thing we can ever do is live for Jesus and teach others how to do the same.** Regardless of what we may or may not accomplish, regardless of our status quo – or the things we are involved in – nothing is more critical than our eternal destination. Quite often we talk about shouting for joy when we get to Heaven – and I believe there will be some shouting. On the other hand, sometimes I wonder if there will also be some tears of sadness. In the story of the rich man and Lazarus in Luke chapter 16, the rich man was in torment in hell but was able to look up into heaven and see Lazarus. Just like the rich man was able to see Lazarus. I wonder if Lazarus was able to look and see the rich man in hell. If that is possible, it would be sad to see co-workers, children, spouses, nieces, and nephews burning in hell all because we failed to make discipleship a priority. Jesus poured His life into twelve men and all of them except one turned the world upside down. When you make discipleship a priority, some man has a chance of becoming a better husband. When

you make discipleship a priority, some child has a chance of becoming a responsible Christian. When you make discipleship a priority, children do better in school, employers do right by their employees – and employees become better workers. When you make discipleship a matter of importance, homes become more stable, marriages hold up, churches become stronger, and communities become safer. **But if you want failing marriages, if you want, broken homes, if you want collapsing churches – if you don't want Anderson Road to see another five years, if you want your children to grow up irresponsible and immoral and not go to anybody's church, and if you want unsafe communities then don't bother telling anyone about Jesus – don't bother going out and making disciples. Discipleship should be your number one ministry priority. Church growth thrives on discipleship.**

Finally, discipleship is a matter of principle and should start where we DWELL - at home. We should live out the Great Commission everywhere our feet tread – and the act of living out should start at home. Often times, it is hard to reach family because family is familiar with us. **If this is your case this morning, sometimes a good place to start is to apologize to those whom you have wronged – sometimes a good place to start is by holding your tongue and saying I love you.** Proverbs 15:1 states, "A soft answer turneth away wrath; But a grievous word stirreth up anger." **Overall, discipleship is a matter of priority and should start at home.** Deuteronomy 6:4-9 states, "**4**"Hear, O Israel: The Lord our God, the Lord is one! **5**You shall love the Lord your God with all your heart, with all your soul, and with all your strength.**6**"And these words which I command you today shall be in your heart.**7**You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.**8**You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.**9**You shall write them on the doorposts of your house and on your gates." In Acts 1:8 we find these words, "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." ***The biblical premise we first see in Acts 1:8 is that of Domestic Discipleship as referenced in Lesson Two – the disciples were to start in Jerusalem, their home town.***

That suggests to us today that discipleship should start where we DWELL – our homes… We must be careful not to neglect the spiritual welfare of those whom we dwell with – those who are near and dear, our families, friends, and neighbors. *From Jerusalem, the apostles were instructed to be witnesses in (not parts of but all) Judaea. According to the Revell Bible Dictionary, Judaea in Christ's day was a small district, partly mountainous, partly parched desert. During the time of Christ it was also under Roman rule, the region included Jerusalem, Galilee and Samaria. It was ruled by Herod the Great. Later, Judaea was made part of the Roman province of Syria. Witnessing in Judaea suggests to us today that we must be willing to carry the Gospel to parched mountainous and desert places to make disciples of people who are different than us. After Judaea, next was Samaria. Based on John 4:9, Jews had no dealings with Samaritans. Witnessing in Samaria suggests to us that we are to go the extra mile and put our differences behind us in order to carry the Gospel and make disciples of people that are looked down upon and discounted. Finally, the disciples were to witness in the uttermost parts of the earth which suggests to us that we must do the same. There should be no limits regarding how far we go to make disciples – neither domestic nor international.*

Discipleship should start where we dwell. Oftentimes children are left at home on Sunday mornings. If you have people in your home who just can't make it to church then read the bible with them or to them, pray with them. Let them see you do these things on your own. Parents let your children hear and see you pray – not just at the dinner table as well as see you read your bible. Have your children to pray at home so you can hear them. If you don't do it already, play Christian music in your car – not just on Sunday's or when you get to the church parking lot. Young people, you can disciple your friends just by being an example. Handling peer pressure in a Christian way, being respectable and obedient to your parents. You can disciple others through your texting, twittering, and facebook pages. If you say that you are a Christian, all of your social media interactions, texting language should reflect that you are a child a God. This too is a part of discipleship.

Close with a prayer of commitment to discipleship…

The Power of a Second Chance
II Timothy 4:9-18

(II Timothy 4:9-18 KJV)

9 Do thy diligence to come shortly unto me ***(do whatever you can to get here as soon as possible)***:**10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.**11**Only Luke is with me. **Take Mark, and bring him with thee: for he is profitable to me for the ministry**.**12**And Tychicus have I sent to Ephesus.**13**The cloke that I left at Troas with Carpus, when thou comest , bring with thee, and the books, but especially the parchments.**14** Alexander the coppersmith did me much evil: the Lord reward him according to his works:**15** Of whom be thou ware also; for he hath greatly with stood our words.**16** At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.**17** Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known , and that all the Gentiles might hear : and I was delivered out of the mouth of the lion.**18** And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Most of us are where we are in life, and we are able to sit here today, because the Lord was gracious enough allowed someone to think enough of us to give not a chance - but another chance. All of us, in some way or another are recipients of another chance. By virtue of us being recipients if another chance surmises that we all have the propensity to fall short or simply fail. However, when we fail, or fall short, we must endeavor to get back up. (Say neighbor, if you fall down, don't stay down)

"Failure is the opportunity to begin again more intelligently." – Henry Ford

On Present Outlook.com we find a list of Famous Individuals who have failed…

1 Abraham Lincoln - Former US president Abraham Lincoln first went into politics at the age of 23 when he campaigned for a seat in the Illinois General Assembly and failed. He then opened a general store which failed after only a few months.

3 Michael Jordan - The most famous name in basketball was actually cut from his high school basketball team. Michael Jordan himself once said, "I've missed more than 9,000 shots in my career. I've lost almost 300 games. 26 times, I've been trusted to take the game-winning shot and missed. I've failed over and over and over again in my life. And that is why I succeed." Today, Jordan is considered one of the greatest basketball players of all time, with career stats including 6,672 rebounds, 5,633 assists, and 32,292 total points, according to NBA.com.

4 John Wayne - Before his successful acting career he was rejected from the United States Naval Academy.

5 Steven Spielberg - This household name dropped out of high school and applied to attend film school three times and was denied each times due to low grades.

6 Beethoven - His music teacher once told him that he was a hopeless composer.

7 Harry S. Truman - This former US President was rejected by the US Military & Naval Academies due to his poor eyesight. At one point he was a clerk in a newspaper mailroom, and also an usher in a movie theater.

8 Babe Ruth - This baseball legend struck out 1,330 times.

9 Henry Ford - The Ford Motor Co was Henry Ford's third business, the first two didn't work out.

10 Winston Churchill - This former British Prime Minister did poorly in school and had a speech impediment in his early years.

12 Walt Disney - At age 22, Walt Disney was fired from a Missouri newspaper for "not being creative enough." One of his early ventures, called Laugh-o-gram Studios, went bankrupt. The creator of Mickey and Minnie Mouse went on to be nominated for 59 Academy Awards, winning 32, all for his unparalleled animations. He still holds the record for the most Oscars won by an individual, according to WaltDisney.com.

16 Charles Darwin - His father told him he would amount to nothing and would be a disgrace to himself and his family.

17 Albert Einstein - He learned to speak at a late age and performed poorly in school.

18 Thomas Edison - As a young boy, Thomas Edison's teachers told him he was "too stupid to learn anything." He did not have much more success in the workplace, as he was fired from his first two jobs for not being productive. Even as an inventor, reports claim that Edison made 1,000 unsuccessful attempts at inventing the light bulb. Happily for night owls across the globe, attempt 1,001 worked out differently.

19 John Grisham - This bestselling novelist's first novel was rejected by sixteen agents and twelve publishing houses.

20 Isaac Newton - He failed at running the family farm and did poorly in school.

Sidney Poitier grew up in poverty in the Bahamas, and his acting career was initially stalled due to rejection by the American Negro Theatre, according to the BBC. After his first audition, Poitier was told by the casting director, "Why don't you stop wasting people's time and go out and become a dishwasher or something?" Poitier never quit pursuing his dream of acting, however, breaking new ground by becoming the first black actor to win an Oscar for best actor and becoming one of the most well-regarded professionals in the business.

Unless a person is just uniquely gifted, the average individual will fail on several occasions in any endeavor. None of us was born with the innate ability to leap tall buildings in a single bound, or to move faster than a speeding bullet. The average person does not possess the caliber of wisdom Solomon had, and the average preacher doesn't preach like Paul. Despite all of the wisdom Solomon possessed, and despite the contributions Paul made to the spreading of the Gospel, they both made mistakes. Far too often, many fall short in reaching their goals because they measure success by what others have achieved, or success is measured by the dictates of the status quo. This type of reasoning may work in secular circles, but when it comes to evaluating the true success of a person, rather than looking at what they have or have not accomplished, rather than looking at what talents they do or do not possess, rather than constantly focusing on their faults – we should first evaluate whether or not they have a relationship with Jesus Christ. All that we define as success is secondary when comes to one's relationship with Jesus Christ. Far too often, investments are made to achieve status and acquire stuff but the soul is left neglected. Many young people walked a stage somewhere and received their high school diplomas and college degree's – and there are some who will be graduating in December as well. It is not difficult to understand that anybody who has completed any course of study has accomplished something great. Some of those same individuals will go on to do greater things. Then there are some, for various reasons may not have completed college or high school, but can still go on to do great things. Just because you ran into a dead end today does not mean that your journey has to stop right there. If you have come to a dead end today - if your patience has come to a dead end, if your health has come to a dead end, if you finances have come to a dead end, if some relationship has come to a dead end, if your job has come to an dead end – you don't have to drown in your own tears because the bible says, *"**35** Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? **36** As it is written , For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.**37**Nay, in all these things* ***we are more than conquerors through him that loved us.38****For I am persuaded , that neither death, nor life, nor angels, nor principalities, nor powers, nor things present , nor things to come ,**39**Nor*

height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:35-39)

Look at your neighbor and say, "Neighbor, your dead end – is not permanent" Just because your life has been parked at a dead end – because of Christ, you still have a chance. I like that song, It ain't over until God say's its over – because it reminds me that no matter what may come our way, God has the final word.

Just because you may have reached your extremity or extremity has met you, it does not mean that you have lost out on an opportunity or that all is lost - expound. **This is where we find John Mark and the Apostle Paul in the backdrop of our text.**

The backdrop of this passage originates in Acts 13 while Paul and Barnabus were on their 1st missionary journey – tarrying with them was young John Mark.

During Paul and Barnabas first missionary journey together, John Mark, the cousin of Barnabas (Col. 4:10), accompanied them. Paul and Barnabus were seasoned men who were dedicated and commissioned by the leaders of the church in Antioch to go westward to preach the gospel. Along the way, they sailed to the island of Cyprus, where Barnabus was from. It was there they met John Mark while preaching at a Jewish synagogue in the town of Salamis. From there, Acts 13:5 tells us that John Mark went with them as their assistant. I want to pause right here to say, that this was a great opportunity for John Mark. A lot of young people should take advantage of hanging around decent people who have been seasoned by life. It is good to have friends your own age – but it is also good to hang around someone who can offer some sound advice. A lot of people do a whole lot of silly stuff because they spend most of their time being around people who do the same thing. John Mark, was allowed to go with Paul and cousin Barnabus. Evidently, Mark gave evidence of ministerial promise and this time with Paul and Barnabus receiving hands on training and seeing ministry done by some of the best would enrich his life. Barnabus had a reputation for not only being a man of integrity and strong Christian but he also had a charitable heart. Towards the close of Acts chapter 4, believers were sharing their possessions with those who were in need. Out of the kindness of his heart, Barnabus sold a piece of land that he owned and brought all of the money to the apostles

to be distributed to those who were in need. Just like Mark could potentially benefit from being around someone like Barnabus, so can a lot of us. Life is not about what you can receive but what you can do for someone else. In being around Barnabus, if he didn't have in in him already, Mark could perhaps learn how to be charitable – particularly towards those who for some reason or another return the same kindness. One of the key components in being able to do ministry is having a charitable heart. Ministry constantly requires for one to give - give time, give a listening ear, give sound advice, give help, and the list goes on and on… Because Barnabas had a reputation for possessing a charitable heart, it not difficult to understand how Mark could benefit from being his presence. Not only did Mark have the priviledge of being able to serve as assistant to Barnabus, but he also was able to be the assistant of the Apostle Paul. Paul studied under the great scholar of his day – Gamaliel, who has been noted in the Jewish encyclopedia as the first president of the Great Sanhedrin of Jerusalem and doctor of Jewish law. Not only was Paul educated, but he had a strong zeal for zeal for the Lord and didn't mind taking risks for the sake of spreading the Gospel. John Mark, could learn a lot by being around someone like Paul.

It is hard to imagine any young preacher not benefiting from tagging along with Paul and Barnabus's willingness to allow John Mark to go along with them during this important ministerial expedition suggests to us who are older or us who have something others can benefit from - that we should also being we willing to take others, especially young people under our wings. The relationship forged between John Mark, Barnabus, and Paul provided a great mentoring opportunity for training. John Mark, although he was already a Christian, now had opportunity for further growth and development. Every believer ought to seek to forge a relationship with someone, particularly our young people to help them to grow and mature. The future of our society is at stake as well as the future our churches because too many are not being trained to take on leadership. I want to encourage somebody today, that if you have a chance to go to school, received some type of training, take some type of personal enrichment, you ought to take advantage of it. I want to encourage some parent to bring your child to church. Church should not be optional – it ought to be a household requirement. The best thing you can do for anybody (especially young people) is help them to have a relationship with Jesus

Christ. (I met a man the other day and somehow during our conversation we began to talk about married relationships. During the course of that conversation, he began to share some of the concerns he was having about his own marriage. The more he spoke, the more I realized that he needed to establish a relationship about Jesus Christ. Eventually the conversation shifted to church, he shared that he grew up going to a Pentecostal church and talked about how his mother would take him and his siblings. To this day, he said that he had a problem with going to church. I asked him is it because of the service, speaking in tongues and some of the beliefs – he said, "not really. But, what grabbed me is how when people at church and they act one way but when they leave – they are someone else, this would even happen in my own house. So, I don't see going to church as necessary.) Unfortunately, this man witnessed a poor model of Christianity. We who are parents are the first mentors our children come into contact with. Like Barnabus and Paul, we all come in contact with a John Mark, and we must be willing set an example and to take the John Mark's in our lives under our wing.

Shortly after connecting with Paul and Barnabus, when they all arrived in Perga, John Mark deserted them and went to Jerusalem – which was where his mother lived (Acts 13:13). Leaving the Island of Cypus, they sailed across the Mediterranean Sea and as soon as they got out of the boat, John Mark left them. John Marked abandoned the mission and discarded the assignment. His actions could lead one to believe that he took the privilege that was given to him lightly. After receiving such a great opportunity, why would Mark leave is a question that is up for debate. The bible does not tell us exactly why Mark went back home. However, scholars suggests several reasons as to why John Mark may have went back home. **First, He may have had difficulty following Paul's leadership.** Paul was no coward when it came to facing danger. Paul declares in 2 Cor. 11 "I've been in prison more frequently, been flogged more severely, and been exposed to death again and again. **24** Five times I received from the Jews the forty lashes minus one. **25** Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, **26** I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. **27** I have labored and toiled and have

often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked". Considering Paul's track record, it is not difficult to understand why Mark may have deserted them and went back home. Sometimes personality can keep others from following. **Second, Mark could have went back home because he got home sick.** This may have been the longest he has ever been away from home and he didn't expect to be gone too long so at the first opportunity, he went back home. **Third, perhaps Mark went back home because the journey was more than what he felt he could handle.** Before Paul, Barnabus and Mark left the island of Cyprus, they preached from town to town till they reached their last stop (the town of Paphos) and boarded a ship to sail across the Mediterranean Sea to Perga. In Paphos they met a Jewish sorcerer, a false prophet named Bar-Jesus. **7** He (the sorcerer) had attached himself to the governor, Sergius Paulus, a man of considerable insight and understanding. The governor invited Barnabas and Saul to visit him, for he wanted to hear the word of God. **8** But Elymas, the sorcerer (as his name means in Greek), interfered and urged the governor to pay no attention to what Saul and Barnabas said. He was trying to turn the governor away from the Christian faith. **9** Then Saul, also known as Paul, filled with the Holy Spirit, looked the sorcerer in the eye and said, 10 **"You son of the Devil, full of every sort of trickery and villainy, enemy of all that is good, will you never stop perverting the true ways of the Lord?** 11 **And now the Lord has laid his hand of punishment upon you, and you will be stricken awhile with blindness." Instantly mist and darkness fell upon him, and he began wandering around begging for someone to take his hand and lead him.** **12**When the governor saw what had happened, he believed and was astonished at what he learned about the Lord. After John Mark encountered this experience and after boarding a vessel to sail approximately 200 miles on the open sea, perhaps he said to himself, this is too much for me – I don't know how much more of this I can handle. Sorcerers, walking long distances, long days and nights out on the sea, needing food, water and shelter – this is not for me: I thought we would just preach around town and come back home. So, Mark went back home. **I want to tell somebody today who may be thinking about throwing in towel and turning back around, anything worth having is not going to come easy.** Don't let a few rain drops in life keep you from having a picnic.

In Acts 15:36-41 we discover, "after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing." **37** Now Barnabas was determined to take with them John called Mark. 38 **But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.** **39**Then the contention became so sharp that they parted from one another. **And so Barnabas took Mark and sailed to Cyprus**; **40** but Paul chose Silas and departed, being commended by the brethren to the grace of God. **41** And he went through Syria and Cilicia, strengthening the churches." ***(Paraphrase)***

Although Mark deserted them, Barnabus was still willing to allow Mark to join him and Paul on their second missionary journey but Paul said, "No! Because he deserted them during the last mission and did not take part in the work." In these we discover two lessons: 1. Be careful in how you manage your privileges, you never know if those same privileges will ever come around again. 2. Don't be too quick to give up on people. Everybody makes mistakes.

Mark, like many of us, especially young people can benefit from a second chance. Life was not designed to be a teacher but often times in life, we learn lessons. There are some things that only wisdom wrought by age can teach us. Wisdom wrought by age teaches us that when people mess up, we ought not to be so quick to turn them away. **The same person who you turn away may be the same person you will have to depend on later on in life.**

If you don't remember anything from this message, always remember that all of us have a little bit of John Mark in us. Sometimes we do well and sometimes we squander our opportunities. But, thanks be to God for the Barnabus's He sends our way to give us a second chance. Where would we be today if it had not been for the Lord by our sides? Every day, the Lord places a John Mark (young and old) in our lives to reach out to. Your John Mark could be a sister or a brother, a son or a daughter, a friend or a stranger –

whoever your John Mark is, just like the Lord has given you a second chance, reach out to your John Mark and wrap your arms around them and tell them, "the Lord, loves you – and so, do I." Somebody today is in need of a second chance - which leads us to our close.

Finally, never underestimate the power of a second chance.

In Paul's final words to Timothy as he writes from a prison in Rome, he states "9 Do thy diligence to come shortly unto me ***(do whatever you can to get here as soon as possible)***:**10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.**11**Only Luke is with me. **Take Mark, and bring him with thee: for he is profitable to me for the ministry**.**12**And Tychicus have I sent to Ephesus.**13**The cloke that I left at Troas with Carpus, when thou comest , bring with thee, and the books, but especially the parchments."

One of the things we find in the close of Paul's final letter to Timothy is the names of individuals some scholars refer to as his sons in the ministry. These are men whom Paul had established a relationship with and/or mentored at some point during the course of his ministry. By virtue of the two letters he writes to Timothy as well as the content of those letters, it has been stated by scholars that Timothy was closer to Paul than the other men whom he has mentioned in the close of this letter. Perhaps Paul learned the value and at some point realized the value of investing in the lives of people (particularly) young people as he or if reflected upon how Barnabus contended for John Mark and witnessed how John Mark developed over the years. In the close of this letter, Paul admonishes Timothy to do whatever he can to come soon as possible. His traveling companions are no longer with him, except for Luke. Demas, who was with him when he wrote to the Colossians, having loved this present world (loved the good things of life), forsook him and went to Thessalonica. Paul, although not being able to visit Galatia, Ephesus, and Dalmatia, the men whom he had mentored were able to be there and continue the work he had started – this is what is referred to today as transitional leadership achieved by mentoring relationships. In verse 11, we find these words, "**Take Mark, and bring him**

with thee: for he is profitable to me for the ministry." Paul, writing to Timothy charges him to bring Mark with him to me, on the ground that he was "profitable to him For the ministry." (2 Timothy 4:11) From this point we gain no further information from the New Testament respecting the evangelist. It is most probable, however that he did join the apostle at Rome whither also St. Peter would seem to have proceeded, and suffered martyrdom with St. Paul. After the death of these two great pillars of the Church; ecclesiastical tradition affirms that St. Mark visited Egypt, founded the church of Alexandria, and died by martyrdom.--Condensed from Cambridge Bible for Schools.--ED.)

You have to take advantage of 2nd chances…

Close with a prayer of commitment to mentoring…

APPENDIX D

DISCIPLESHIP AND MENTORING WORKSHOP

Anderson Road Baptist Church
Ministry Workshop

October 20, 2012

Schedule

8:00 – 8:45	-	Breakfast
9:00 – 9:50	-	Session One: Effective Discipleship and Mentoring
10:00- 10:25	-	Session Two: How Churches Die
10:30- 11:55	-	Session Three: Discipleship and Mentoring Lab
12:00 - 12:50	-	Lunch
1:00 - 1:50	-	Session Three: The Need for Collaborative Ministries
2:00 - 2:30	-	Sermon
2:35 – 3:00	-	Q/A and Closing Remarks

Effective Discipleship and Mentoring

Presented

By

Dr. Paul D. Stevens

October 20, 2012

Effective Discipleship and Mentoring

What is *discipleship*? A lifelong journey of obedience to Christ that transforms a person's values and behavior and results in ministry in one's home, church, and the world. Simply stated, the purpose of discipleship is to make disciples.

What is *mentoring*? Modeling and teaching other Christians the precepts of the Bible and Christian life. This is done through encouragement, support, working to inspire, and instruct one another (Ephesians 4:15-16). It is a relational experience through which one person empowers another by sharing God-given resources.

Mentoring has two aspects:

(1) learning and
(2) being a coach to the learner
(I Cor. 11:1; Eph. 4:11-13; 5:1)

So, how do we approach the topic of effective discipleship and mentoring? When we look at the subject of effective discipleship and mentoring, it must be noted that all discipleship and mentoring is not effective. Many churches have missed the mark when it comes to being an effective disciple and mentor. Mainly because the church doesn't see the importance of both discipleship and mentoring.
sThere are some tell-tell signs when discipleship and mentoring is
There are some tell-tell signs when discipleship and mentoring is ineffective.

1. Lack of obedience (Matthew 7:24)
2. Believers live a fruitless life (Mark 8:34)
3. Disciples are not reproducing themselves (Matthew 28:19)

Let's look at some ways a church can be effective at discipleship and mentoring.

The Church is called to make disciples (Matthew 28:18-20). We somehow forget that this is the chief characteristics of the church. It is the reason the church exist.

1. Effective Discipleship and Mentoring must be *comprehensive* in church practice. Every action of the church should be connected with

the strategy to disciple believers and mentor them. Sunday School, Bible Study, small groups. All age groups should be included in their strategy: adult, student, and child. (our motto for Sunday School and teaching ministries of the church: reach, teach, minister.)

2. Effective Discipleship and Mentoring must be *transformational*. Disciples should be more like Christ in their attitudes and actions as a result of disciple and mentoring (II Corinthians 5:17).

3. Effective Discipleship and Mentoring must be *accountable* and *relational*. Disciples cannot grow in isolation from the fellowship of others. "Lone Ranger" disciples become ineffective and unproductive (Proverbs 27:17).

4. Effective Discipleship and Mentoring must be *focused*. Disciples must be provided specific spiritual disciplines to target for their growth and evaluation.

5. Effective Discipleship and Mentoring must use *relevant methods* to implement the strategy. Home-based small groups, church-based short-term and ongoing groups, self-directed studies, enrichment events, training opportunities, etc. Church leaders need to discover what works best in their specific situation. (No church is to be a cookie cutter of another church. What works for the church down the street, may not work for you.)

Practical ways to begin discipleship and mentoring:

1. Establish a primary discipleship and mentoring leader. (Pastor, Assoc. Minister, Lay-leader)

2. Discover discipleship ministry needs of your church and community.

3. Identify the people groups who need help. Inside people groups and outside people groups. (Identify your target).

4. Assimilate new church members into the life of the church.

5. Be intentional when it comes to discipleship and mentoring. Make it a part of your church DNA.

6. Regularly evaluate the plan and make necessary adjustment to improve effectiveness.

How Churches Die Due to the Lack of Discipleship and Mentoring Relations

Presented

By

Dr. Paul D. Stevens

October 20, 2012

How Churches Die Due to the Lack of Discipleship and Mentoring Relationships

I. The church dies because it is disobedient to God. (Matthew 28:18-20).

II. Discipleship and mentoring is not a priority. Discipleship and mentoring must be intentional. You must plan to be a discipleship and mentoring church.

III. Churches die because they don't want new life in their church. "If new people join the church (our church), I will lose my position."

IV. Churches die because of lack of relevance. Ministries that worked a few years ago may not work today. Irrelevant ministries must be transitional in the 21st century. A 20th century ministry model will not work well today.

V. Churches don't want to invest the time, energy, money, and people needed to be effective in discipleship and mentoring. The church's budget tells where their ministry priorities are.

VI. Lack of visionary leadership. The 21st century church must have a pastor with a 21st century vision. Discipleship and mentoring churches must be led by a visionary pastor who is not afraid to lead. Poor pastoral leadership is responsible for unhealthy and dying churches.

Discipleship and Mentoring Lab

Presented

By

Rev. Ed Fleming

October 20, 2012

Exercise 1: The Mentors In My Life

Taken from: Fair Haven Ministries: Cultivation - Mentoring Handbook 29

1. List several people who have had a positive influence on your life up until now, who have created safe relationships for you to tell your story, and whose faith you desire to emulate or imitate (pay special attention to those who have made an impact in your faith journey). Under each name, describe the influence that person had on you.

Name:

Influence:

Name:

Influence:

Name:

Influence:

Name:

Influence:

2. Why do you think these people where so influential to you?

3. Make a list of the qualities your mentors exhibited that you believe had an impact on their influence?

4. From the qualities in question 3 and others you think are important, write a list of qualities that you feel would be important for you to exhibit as a mentor.

5. Which specific qualities would you like to see strengthened in your life?

Exercise 2 – Discipleship

1. Who would you say spiritually influenced you the most?

2. How old were you when you accepted Christ?

3. Since you have been saved, what type of spiritual growth have you noticed? (Are you more patient, more loving, about the same, better attitude or worse, filled with faith, stagnant, etc?)

4. Since you have been a Christian, how many people have you led to Christ – meaning, that individual made a profession on faith based on you sharing God's word with them?

5. If you were to meet a person and you noticed (the Holy Spirit impressed upon you) that this individual needed to accept Christ as savior, how would you approach them and what scriptures would you share?

Case 1
Christian Worker and Supervisor:

Worker:
You are a shift leader at a small packaging company. The company is doing well and you are about be promoted but you have concerns about accepting the new position because your soon to be supervisor is know for using profanity and has made it known that he does do not believe in God.

You are not that versed in the scriptures, need the extra money that will come with the promotion but your potential supervisor is intimidates you. Yet, you know he needs the Lord in his life.

How would you disciple and/or mentor him?

Case 1
Christian Worker and Supervisor:

(Supervisor)
You are a supervisor at a small packaging company. The company is doing well and you are about receiving a new employee into your department who has demonstrated great potential. You are not tolerant of people who slack off and don't mind using profanity to get your point across.

In addition, you love to leave work early on Tuesday's and Thursday's to get to the bar down the street for happy hour. You didn't use to drink and since you ran into a season of difficult times (broken marriage, lost your home), you haven't been to church in the last 12 years – and don't really care to hear anything about God. To add, when you did go to church, you just attended because it seemed like the right thing to do but you had never made a profession of faith.

Case 2
High School Teacher and Students

You are a high school science teacher and a committed Christian. However, you are not allowed to pray at school or express your faith.

There is a student in your classroom (Thelma) who has shown a lot of academic promise and also holds the highest grade average. After passing by Thelma in the hall, you overheard her telling her friends about what she did in church on Sunday. When she was in your classroom, you also seen her take a bible out of her purse while looking for a pen on several occasions.

Halfway through the school year, you noticed that Thelma has acquired a new set of friends who are known for skipping class and her high A's drop to low C's and D's… In addition, you noticed that Thelma now texts a lot during class. While in the teachers lounge, you overhear the other teachers talk about how Thelma has changed.

One day during class while Thelma is texting, you decide to take her cell phone and place it on your desk with intentions to give it back to her after class. As you glance at her phone, you notice sexually explicit messages between her and another student (Jim) who attends your next class. The next several weeks, you notice Thelma and Jim are together a lot around campus and Thelma is now failing your class. One day while passing Thelma in the hall, you overhear her say that her grandmother has been in the hospital for a month now – and she has been spending the night at Jim's house when his mother is at work. To add, Thelma's mother and father died in a car accident when she was 10 years old.

Obviously, Thelma (and Jim) needs someone to reach out to her… How would you mentor them?

Mentoring Tips…

- Sincerely share in the interest of others – even if the interest is not one of your own
- Make time – and listen more than lecture
- Encourage – find something that they are doing right and tell them that you are proud of them
- Share some of your own experiences – not just the good ones
- Don't be afraid to admit when you have messed up, and don't be too proud to apologize for being wrong – it shows that you are transparent and you become more relatable to the mentee
- Give responsibility, allow room for failure, and allow time for correcting mistakes
- Counsel instead of criticize – seek first to understand, then to be understood (S. Covey)
- Give them confidence to take on more by telling them they are doing a great job
- Be an example of everything you expect of the mentee
- Talk to them about their goals and give guidance when necessary
- Promote the mentee or help them find the next step – even if it means losing them
- Respect the differences and personality of the mentee – even if the mentee acts otherwise

The Need for Collaborative Ministries

The divisiveness within our society or the elements that create division has also permeated or infused our churches. The most obvious is sin but the others or more subtle – they are subtle to the degree that they go undetected then some how just appear - and when these divisive elements appear they show up in some very familiar ways. Here are a few ways in which they show up:

1. Attitude
2. Uncooperative Spirit
3. Lack of Commitment or Concern
4. Spirit of Dominance or Control
5. Negligence

In order for any organization, family or church to be unified, the elements (just stated) that create division cannot live in the same room with or co-exist with the ones that create peace and harmony. Any attempt to do so leads to disharmony. As part of our biblical premise for the discussion, from a Christian perspective, these elements that produce peace and harmony are also know as the fruits of the spirit.

[22] But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, [23] gentleness, self-control. Against such there is no law. (Galatians 5:22-23)

In order for any type of collaboration or teamwork to take place in any organization, church, or family, one or more of these traits must exists… One acquires the fruit of the spirit from the Holy Spirit which means that in order for a person to **properly** manifest one of these traits, then they must be regenerated or born-again.

Our churches are suffering due to the lack of leadership and followship that collaborates or work together. This is largely due to the lack of leadership altogether and the misdefining of leadership. The lack of leadership coupled with leadership being misdefined has sent many churches today into a downward spiral they may never recover.

November 21, 2011

A new Barna Group study illustrates that no single Christian leader captures the attention of the nation's population. When asked to identify the single most influential Christian leader in the U.S. today, two out of every five Americans (41%) are unable to think of anyone who would meet that description.

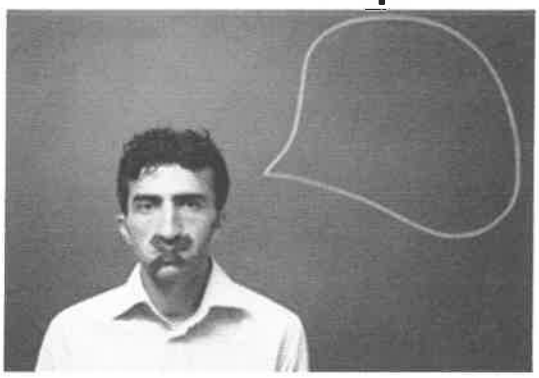
Billy Graham is the name mentioned most often in response to the unaided survey question (a measure often described as "top-of-mind" awareness). One out of five Americans names the nonagenarian evangelist, with 19% of adult residents identifying Mr. Graham as the nation's most influential Christian leader.

Half as many adults (9%) believe "the Pope" or Pope Benedict to be the most significant Christian leader in the nation. Nearly the same proportion (8%) considers President Barack Obama to hold this prominent role.

One out of 20 U.S. adults (5%) think that Joel Osteen is the most significant Christian leader, more than double the proportion that name Charles Stanley (2%) or Joyce Meyer (2%). A variety of individuals – including pastors, ministry leaders, authors, politicians, and other public figures – are considered the highest ranking Christian leaders by 1% of U.S. adults each. These include: Franklin Graham, George W. Bush, T.D. Jakes, Oprah Winfrey, James Dobson, and Maya Angelou. All other individuals are named by less than 1% of Americans.

Not only are our churches (at large) suffering from a lack of leadership, but for the last decade, trending in our churches has been a wave of ecclesiastical "drop outs"… Most people began to drift away from church at a younger age and reunite with a church at a later age – or maybe not at all.

Five Myths about Young Adult Church Dropouts



November 16, 2011

The Barna Group team spent much of the last five years exploring the lives of young people who drop out of church. The research provides many insights into the spiritual journeys of teens and young adults. The findings are revealed extensively in a new book called, *You Lost Me: Why Young Christians are Leaving Church...and Rethinking Faith*.

The research uncovered five myths and realities about today's young dropouts.

Myth 1: Most people lose their faith when they leave high school.
Reality: There has been considerable attention paid to the so-called loss of faith that happens between high school and early adulthood. Some have estimated this dropout in alarming terms, estimating that a large majority of young Christians will lose their faith. The reality is more nuanced. In general, there are three distinct patterns of loss: prodigals, nomads, and exiles.

One out of nine young people who grow up with a Christian background lose their faith in Christianity—a group described by the research team as **prodigals**. In essence, prodigals say they have lost their faith after being a Christian at some time in their past.

More commonly, young Christians wander away from the institutional church—a pattern the researchers labeled **nomads**. Roughly four out of ten young Christians fall into this category. They still call themselves Christians but they are far less active in church than they were during high school. Nomads have become 'lost' to church participation.

Another two out of ten young Christians were categorized as **exiles**, those who feel lost between the "church culture" and the society they feel called to influence. The sentiments of exiles include feeling that "I want to find a way to follow Jesus that connects with the world I live in," "I want to be a Christian without separating myself from the world around me" and "I feel stuck between the comfortable faith of my parents and the life I believe God wants from me."

Overall, about three out of ten young people who grow up with a Christian background stay faithful to church and to faith throughout their transitions from the teen years through their twenties.

David Kinnaman, who directed the research, concluded: "The reality of the dropout problem is not about a huge exodus of young people from the Christian faith. In fact, it is about the various ways that young people become disconnected in their spiritual journey. Church leaders and parents cannot effectively help the next generation in their spiritual development without understanding these three primary patterns. The conclusion from the research is that most young people with a Christian background are dropping out of conventional church involvement, not losing their faith."

Myth 2: Dropping out of church is just a natural part of young adults' maturation.

Reality: First, this line of reasoning ignores that tens of millions of young Christians never lose their faith or drop out of church. Thus, leaving church or losing faith should not be a foregone conclusion.

Second, leaving church has not always been normative. Evidence exists that during the first half of the 1900s, young adults were not less churched than were older adults. In fact, Boomers appear to be the first American generation that dropped out of church participation in significant numbers when they became young adults. So, in one sense, the Boomers (born between 1946 and 1964) were part of the evolution of the church dropout phenomenon during the rise of youth culture of the 1960s.

In addition to continuing the dropout pattern of previous generations, today's teens and young adults (identified by Barna Group as Mosaics) are spiritually the most eclectic generation the nation has seen. They are also much less likely than prior generations to begin their religious explorations with Christianity. Moreover, their pervasive technology use is deepening the generation gap, allowing Mosaics (often called Millennials of Gen Y) to embrace new ways of learning about and connecting to the world.

Kinnaman commented on this myth: "The significant spiritual and technological changes over the last 50 years make the dropout problem more urgent. Young people are dropping out earlier, staying away longer, and if they come back are less likely to see the church as a long-term part of their life. Today's young adults who drop out of faith are *continuing* something the Boomers began as a generation of spiritual free agents. Yet, today's dropout phenomenon is a more intractable, complex problem." *[Note: See Myth 5 for more about how the dropout problem has changed.]*

Myth 3: College experiences are the key factor that cause people to drop out.
Reality: College certainly plays a role in young Christians' spiritual journeys, but it is not necessarily the 'faith killer' many assume. College experiences, particularly in public universities, can be neutral or even adversarial to faith. However, it is too simplistic to blame college for today's young church dropouts. As evidence, many young Christians dissociate from their church upbringing well before they reach a college environment; in fact, many are emotionally disconnected from church before their 16th birthday.

"The problem arises from the inadequacy of preparing young Christians for life beyond youth group." Kinnaman pointed to research findings showing that "only a small minority of young Christians has been taught to think about matters of faith, calling, and culture. Fewer than one out of five have any idea how the Bible ought to inform their scholastic and professional interests. And most lack adult mentors or meaningful friendships with older Christians who can guide them through the inevitable questions that arise during the course of their studies. In other words, the university setting does not usually *cause* the disconnect; it exposes the shallow-faith problem of many young disciples."

Myth 4: This generation of young Christians is increasingly "biblically illiterate."
Reality: The study examined beliefs across the firm's 28-year history, looking for generational gaps in spiritual beliefs and knowledge. When comparing the faith of young practicing faith Christians (ages 18 to 29) to those of older practicing Christians (ages 30-plus), surprisingly few differences emerged between what the two groups believe. This means that within the Christian community, the theological differences between generations are not as pronounced as might be expected. Young Christians lack biblical knowledge on some matters, but not significantly more so than older Christians.

Instead, the research showed substantial differences among those outside of Christianity. That is, older non-Christians were more familiar than younger non-Christians with Bible stories and Christian theology, even if they did not personally embrace those beliefs.

The Barna president described this as "unexpected, because one often hears how theologically illiterate young Christians are these days. Instead, when it comes to questions of biblical

literacy, the broader culture seems to be losing its collective understanding of Christian teachings. In other words, Christianity is no longer 'autopilot' for the nation's youngest citizens.

"Many younger Christians are cognizant that their peers are increasingly unfriendly or indifferent toward Christian beliefs and commitment. As a consequence, young Christians recognize that the nature of sharing one's faith is changing. For example, many young Christians believe they have to be more culturally engaged in order to communicate Christianity to their peers. For younger Christians, matters of orthodoxy are deeply interconnected with questions of *how* and *why* the Gospel advances among a post-Christian generation."

Myth 5: Young people will come back to church like they always do.
Reality: Some faith leaders minimize the church dropout problem by assuming that young adults will come back to the church when they get older, especially when they have children. However, previous research conducted by Barna Group raises doubts about this conclusion.

Furthermore, the social changes since 1960 make this generation much less likely to follow the conventional path to having children: Mosaics (often called Millennials or Gen Y) are getting married roughly six years later than did the Boomers; they are having their first child much later in life; and they are eight times more likely than were the youth of the 1960s to come from homes where their own biological parents were never married.

The author of the new Barna book, *You Lost Me*, Kinnaman asked several questions in response to conventional wisdom: "If this generation is having children later in life, are church leaders simply content to wait longer? And if Mosaics return, will they do so with extra burdens—emotional, financial, spiritual, and relational—from their years apart from Christian community? More to the point, what if Mosaics turn out to be a generation in which most do not return?

"Churches, organizations and families owe this generation more. They should be treated as the intelligent, capable individuals they are—a generation with a God-given destiny. Renewed commitment is required to rethink and realign disciple-making in this new context. Mosaic believers need better, deeper relationships with other adult Christians. They require a more holistic understanding of their vocation and calling in life—how their faith influences what they do with their lives, from Monday through Saturday. And they also need help discerning Jesus' leading in their life, including greater commitment to knowing and living the truth of Scripture."

Six Reasons Young Christians Leave Church

September 28, 2011

Many parents and church leaders wonder how to most effectively cultivate durable faith in the lives of young people. A five-year project headed by Barna Group president David Kinnaman explores the opportunities and challenges of faith development among teens and young adults within a rapidly shifting culture. The findings of the research are included in a new book by Kinnaman titled *You Lost Me: Why Young Christians are Leaving Church and Rethinking Church.*

The research project was comprised of eight national studies, including interviews with teenagers, young adults, parents, youth pastors, and senior pastors. The study of young adults focused on those who were regular churchgoers Christian church during their teen years and explored their reasons for disconnection from church life after age 15.

No single reason dominated the break-up between church and young adults. Instead, a variety of reasons emerged. Overall, the research uncovered six significant themes why nearly three out of every five young Christians (59%) disconnect either permanently or for an extended period of time from church life after age 15.

Reason #1 – Churches seem overprotective.
A few of the defining characteristics of today's teens and young adults are their unprecedented access to ideas and worldviews as well as their prodigious consumption of popular culture. As Christians, they express the desire for their faith in Christ to connect to the world they live in. However, much of their experience of Christianity feels stifling, fear-based and risk-averse. One-quarter of 18- to 29-year-olds said "Christians demonize everything outside of the church" (23% indicated this "completely" or "mostly" describes their experience). Other perceptions in this category include "church ignoring the problems of the real world" (22%) and "my church is too concerned that movies, music, and video games are harmful" (18%).

Reason #2 – Teens' and twentysomethings' experience of Christianity is shallow.
A second reason that young people depart church as young adults is that something is lacking in their experience of church. One-third said "church is boring" (31%). One-quarter of these young adults said that "faith is not relevant to my career or interests" (24%) or that "the Bible is not taught clearly or often enough" (23%). Sadly, one-fifth of these young adults who attended a church as a teenager said that "God seems missing from my experience of church" (20%).

Reason #3 – Churches come across as antagonistic to science.
One of the reasons young adults feel disconnected from church or from faith is the tension they feel between Christianity and science. The most common of the perceptions in this arena is "Christians are too confident they know all the answers" (35%). Three out of ten young adults with a Christian background feel that "churches are out of step with the scientific world we live in" (29%). Another one-quarter embrace the perception that "Christianity is anti-science" (25%). And nearly the same proportion (23%) said they have "been turned off by the creation-versus-evolution debate." Furthermore, the research shows that many science-minded young Christians are struggling to find ways of staying faithful to their beliefs and to their professional calling in science-related industries.

Reason #4 – Young Christians' church experiences related to sexuality are often simplistic, judgmental.
With unfettered access to digital pornography and immersed in a culture that values hyper-sexuality over wholeness, teen and twentysometing Christians are struggling with how to live meaningful lives in terms of sex and sexuality. One of the significant tensions for many young believers is how to live up to the church's expectations of chastity and sexual purity in this culture, especially as the age of first marriage is now commonly delayed to the late twenties. Research indicates that most young Christians are as sexually active as their non-Christian peers, even though they are more conservative in their attitudes about sexuality. One-sixth of young Christians (17%) said they "have made mistakes and feel judged in church because of them." The issue of sexuality is particularly salient among 18- to 29-year-old Catholics, among whom two out of five (40%) said the church's "teachings on sexuality and birth control are out of date."

Reason #5 – They wrestle with the exclusive nature of Christianity.
Younger Americans have been shaped by a culture that esteems open-mindedness, tolerance and acceptance. Today's youth and young adults also are the most eclectic generation in American history in terms of race, ethnicity, sexuality, religion, technological tools and sources of authority. Most young adults want to find areas of

common ground with each other, sometimes even if that means glossing over real differences. Three out of ten young Christians (29%) said "churches are afraid of the beliefs of other faiths" and an identical proportion felt they are "forced to choose between my faith and my friends." One-fifth of young adults with a Christian background said "church is like a country club, only for insiders" (22%).

Reason #6 – The church feels unfriendly to those who doubt.
Young adults with Christian experience say the church is not a place that allows them to express doubts. They do not feel safe admitting that sometimes Christianity does not make sense. In addition, many feel that the church's response to doubt is trivial. Some of the perceptions in this regard include not being able "to ask my most pressing life questions in church" (36%) and having "significant intellectual doubts about my faith" (23%). In a related theme of how churches struggle to help young adults who feel marginalized, about one out of every six young adults with a Christian background said their faith "does not help with depression or other emotional problems" they experience (18%).

Turning Toward Connection
David Kinnaman, who is the coauthor of the book *unChristian*, explained that "the problem of young adults dropping out of church life is particularly urgent because most churches work best for 'traditional' young adults – those whose life journeys and life questions are normal and conventional. But most young adults no longer follow the typical path of leaving home, getting an education, finding a job, getting married and having kids—all before the age of 30. These life events are being delayed, reordered, and sometimes pushed completely off the radar among today's young adults.

"Consequently, churches are not prepared to handle the 'new normal.' Instead, church leaders are most comfortable working with young, married adults, especially those with children. However, the world for young adults is changing in significant ways, such as their remarkable access to the world and worldviews via technology, their alienation from various institutions, and their skepticism toward external sources of authority, including Christianity and the Bible."

The research points to two opposite, but equally dangerous responses by faith leaders and parents: either catering to or minimizing the concerns of the next generation. The study suggests some leaders ignore the concerns and issues of teens and twentysomethings because they feel that the disconnection will end when young adults are older and have their own children. Yet, this response misses the dramatic technological, social and spiritual changes that have occurred over the last 25 years and ignores the significant present-day challenges these young adults are facing.

Other churches seem to be taking the opposite corrective action by using all means possible to make their congregation appeal to teens and young adults. However, putting the focus squarely on youth and young adults causes the church to exclude older believers and "builds the church on the preferences of young people and not on the pursuit of God," Kinnaman said.

Between these extremes, the just-released book *You Lost Me* points to ways in which the various concerns being raised by young Christians (including church dropouts) could lead to revitalized ministry and deeper connections in families. Kinnaman observed that many churches approach generations in a hierarchical, top-down manner, rather than deploying a true team of believers of all ages. "Cultivating intergenerational relationships is one of the most important ways in which effective faith communities are developing flourishing faith in both young and old. In many churches, this means changing the metaphor from simply passing the baton to the next generation to a more functional, biblical picture of a body – that is, the entire community of faith, across the entire lifespan, working together to fulfill God's purposes."

Not just these reports and statistics – but what we witness when we look around lifts up the fact that we as believers have a grave responsibility. For someone, eternity is at stake….

To bridge different generations and people from various backgrounds together there is a need for collaborative ministries – ministries that reach across the isles of age and culture

to revitalize and strengthen our churches. The only way our church, families, and communities are going to survive is if we invest in collaborative based ministries that are founded on the principles if discipleship and mentoring.

Collaborative ministries are different offices comprised of various age groups that work together (not independently) to accomplish the overall mission of the church. In the context of Anderson Road Baptist Church, an example would be youth and adults working as one unit (going into the community as one unit) on a consistent bases making disciples. Another example could be a mass choir comprised of youth, young and senior adults. The last example could be that of senior adults and youth participating in a craft to foster empowering, discipling, and mentoring relationships.

APPENDIX E

PRE-TEST AND POST TEST

QUESTIONAIRES

DOCUMENTING A PROCESS OF DESIGN FOR INTERGENERATIONAL COLLABORATION IN CHURCH MINISTRY

PRE-TEST QUESTIONS

Eddie J. Fleming, Jr.

Bachelor, LeTourneau University, 2008
M.B.A, LeTourneau University, 2010

Mentor
Reginald Dawkins, DMin.
Terry Thomas, DMin.

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
December, 2013

General Questions:

1. How would you define the health and vitality of your congregation today?

2. When it comes to developing mentoring relationships, identify some strengths and weaknesses that exist in your congregation?

3. What are you doing as a congregation to develop inter-generational ministries? Are you open the idea of inter-generational ministries?

4. How are you going to measure the success of a congregation that has been revitalized or that is going through a revitalization process?

5. What does your congregation (at large) feel is its responsibility to senior parishioners (older members)?

    a. Does this segment of the congregation play a vital role in the life of the church?

    b. If so, is there a ministry or ministries specifically for this group?
    If "yes", then what?

6. How are you as a congregation consistently engaging the children, youth, and young adults of your church in the main life of the church?

7. Does your church budget demonstrate a commitment to:

    i. Children's ministry?

    ii. Youth ministry?

    iii. Young adult ministry?

If you have answered "yes" to any of the previously stated questions, then in the fewest words possible list how the church budget reflects this?

Or, if you do not know whether or not the church budget demonstrates a commitment to the three ministries listed, please indicate by stating, "Not sure":

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Personal questions:

1. In order for a church to grow spiritually and/or numerically, sometimes revitalization has to take place. However, revitalization may require that a church do things differently, whether it is music, ministry, order of service, and so on. If revitalization is necessary, do you feel that the congregation wants to be revitalized?

   Why or why not? If you answered "yes", what indicators have you witnessed?

2. It takes willing individuals to spawn church growth and church health must be intentional, it also should not rest on the shoulders of a few. Therefore, what have **you** personally done to help the church grow numerically and spiritually in the past 6 months?

   What were the results?

3. Many times, healthy churches are numerically small and have more successful ministries than larger churches. Do you feel that the congregation wants to remain small and intimate?

4. On a scale of 1 to 10 (with 10 being the greatest), how resistant do you believe the church is to change? Ultimately, do you believe the church would rather die than change?

5. Do you believe that the current leadership and/or ministries in the church or relevant to the needs of the congregants?

6. Do you believe that the current leadership and/or ministries of the church are relevant to the needs of the community?

7. Are there enough young adults and youth in the congregation train for leadership positions to help preserve the life of the church?

8. Do you sense that the church engages its community through outreach and/or evangelism?

   If you answered "yes", then when is it done and how?

9. How is the church perceived in the community?

10. Are **you** personally and presently making a difference in the community?

11. If the church is or was currently on life support (meaning declining), do you believe with all of your heart that it is worth saving? Why or why not?

DOCUMENTING A PROCESS OF DESIGN FOR INTERGENERATIONAL COLLABORATION IN CHURCH MINISTRY

POST-TEST QUESTIONS

Eddie J. Fleming, Jr.

Bachelor, LeTourneau University, 2008
M.B.A, LeTourneau University, 2010

Mentor
Reginald Dawkins, D.Min.
Terry Thomas, D.Min.

A FINAL PROJECT SUBMITTED TO
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DAYTON, OHIO
December, 2013

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General Questions:

1. How would you define the health and vitality of your congregation today?

2. When it comes to developing mentoring relationships, identify some strengths and weaknesses that exist in your congregation?

3. What are you doing as a congregation to develop inter-generational ministries? Are you open the idea of inter-generational ministries?

4. How are you going to measure the success of a congregation that has been revitalized or that is going through a revitalization process?

5. What does your congregation (at large) feel is its responsibility to senior parishioners (older members)?

    a. Does this segment of the congregation play a vital role in the life of the church?

    b. If so, is there a ministry or ministries specifically for this group? If "yes", then what?

6. How are you as a congregation consistently engaging the children, youth, and young adults of your church in the main life of the church?

7. Does your church budget demonstrate a commitment to:

    i. Children's ministry?

    ii. Youth ministry?

    iii. Young adult ministry?

If you have answered "yes" to any of the previously stated questions, then in the fewest words possible list how the church budget reflects this?

Or, if you do not know whether or not the church budget demonstrates a commitment to the three ministries listed, please indicate by stating, "Not sure":

Personal questions:

8. In order for a church to grow spiritually and/or numerically, sometimes revitalization has to take place. However, revitalization may require that a church do things differently, whether it is music, ministry, order of service, and so on. If revitalization is necessary, do you feel that the congregation wants to be revitalized?

   Why or why not? If you answered "yes", what indicators have you witnessed?

9. It takes willing individuals to spawn church growth and church health must be intentional, it also should not rest on the shoulders of a few. Therefore, what have **you** personally done to help the church grow numerically and spiritually in the past 6 months?

   What were the results?

10. Many times, healthy churches are numerically small and have more successful ministries than larger churches. Do you feel that the congregation wants to remain small and intimate?

11. On a scale of 1 to 10 (with 10 being the greatest), how resistant do you believe the church is to change? Ultimately, do you believe the church would rather die than change?

12. Do you believe that the current leadership and/or ministries in the church or relevant to the needs of the congregants?

13. Do you believe that the current leadership and/or ministries of the church are relevant to the needs of the community?

14. Are there enough young adults and youth in the congregation train for leadership positions to help preserve the life of the church?

15. Do you sense that the church engages its community through outreach and/or evangelism?

    If you answered "yes", then when is it done and how?

16. How is the church perceived in the community?

17. Are **you** personally and presently making a difference in the community?

18. If the church is or was currently on life support (meaning declining), do you believe with all of your heart that it is worth saving? Why or why not?

Lesson One
Topic: What is Discipleship?

Questions:

1. In one or two sentences, what is a disciple?

2. Based on your understanding of what discipleship is, have you ever been discipled? If yes, in fewest words possible, how were you discipled?

3. Based on your understanding of what discipleship is, have you ever discipled anyone? If yes, in fewest words possible, what did you do?

4. In your own words, what is the definition of a church member?

5. How would you describe the difference between a church member and a disciple? If you perceive that a disciple and a church member are the same, indicate by stating: "same"

6. If you have never discipled anyone, in two or three sentences, how would you go about doing it? (If you do not know how you would approach the task of discipleship, state: "I don't know"

7. What qualifies a person to be a church member versus a disciple?

8. Who is responsible for the discipleship process? (the teacher or the student)

Lesson Four
Topic: What is Mentoring?

Questions:

1. In one or two sentences, what is a mentor?

2. Based on your understanding of what mentoring is, have you ever been mentored?
   If yes, in fewest words possible, how were you mentored?

3. Based on your understanding of what mentoring is, have you ever mentored anyone? If yes, in fewest words possible, what did you do?

4. How does one qualify to be a mentor?

5. How would you describe the difference between mentoring and discipleship?
   If you perceive that discipleship and mentoring are the same, indicate by stating: "same"

6. If you have never mentored anyone, in two or three sentences, how would you go about doing it? (If you do not know how you would approach the task of mentoring, state: "I don't know"

7. What are some indicators that a person may need to be mentored?

8. Who is responsible for initiating the mentoring process? (the mentor or the one who needs to be mentored)

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